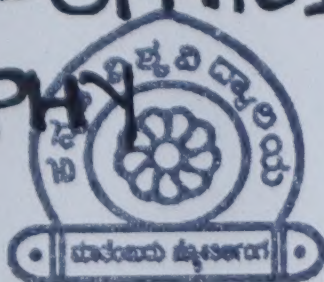


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BHARATIYA VIDYABHAVAN
BOMBAY



BHAVAN'S BOOK UNIVERSITY

NEO-UPANISHADIC PHILOSOPHY

K. V. Gajendragadkar

GENERAL EDITORS

K. M. MUNSHI

R. R. DIWAKAR



HARATIYA VIDYA BHAVAN, BOMBAY



What Bharatiya Vidya Stands for

Bharatiya Shiksha must ensure that no promising young Indian of character having faith in Bharat and her culture Bharatiya Vidya should be left without modern educational equipment by reason merely of want of funds.

2. Bharatiya Shiksha must be formative more than informative, and cannot have for its end mere acquisition of knowledge. Its legitimate sphere is not only to develop natural talents but so to shape them as to enable them to absorb and express the permanent values of Bharatiya Vidya.

3. Bharatiya Shiksha must take into account not only the full growth of a student's personality but the totality of his relations and lead him to the highest self-fulfilment of which he is capable.

4. Bharatiya Shiksha must involve at some stage or other an intensive study of Sanskrit or Sanskritic languages and their literature, without excluding, if so desired, the study of other languages and literature, ancient and modern.

5. The re-integration of Bharatiya Vidya, which is the primary object of Bharatiya Shiksha, can only be attained through a study of forces, movements, motives, ideas, forms and art of creative life-energy through which it has expressed itself in different ages as a single continuous process.

6. Bharatiya Shiksha must stimulate the student's power of expression, both written and oral, at every stage in accordance with the highest ideals attained by the great literary masters in the intellectual and moral spheres.

7. The technique of Bharatiya Shiksha must involve—

- (a) the adoption by the teacher of the *Guru* attitude which consists in taking a personal interest in the student; inspiring and encouraging him to achieve distinction in his studies; entering into his life with a view to form ideals and remove psychological obstacles; and creating in him a spirit of consecration; and
- (b) the adoption by the student of the *Shishya* attitude by the development of—
 - (i) respect for the teacher,
 - (ii) a spirit of inquiry,
 - (iii) a spirit of service towards the teacher, the institution, Bharat and Bharatiya Vidya.

8. The ultimate aim of Bharatiya Shiksha is to teach the younger generation to appreciate and live up to the permanent values of Bharatiya Vidya which flowing from the supreme art of creative life-energy as represented by Shri Ramachandra, Shri Krishna, Vyasa, Buddha and Mahavira have expressed themselves in modern times in the life of Shri Ramakrishna Paramahansa, Swami Dayananda Saraswati, and Swami Vivekananda, Shri Aurobindo and Mahatma Gandhi.

9. Bharatiya Shiksha while equipping the student with every kind of scientific and technical training must teach the student, not to sacrifice an ancient form or attitude to an unreasoning passion for change; not to retain a form or attitude which in the light of modern times can be replaced by another form or attitude which is a truer and more effective expression of the spirit of Bharatiya Vidya; and to capture the spirit afresh for each generation to present it to the world.



The first step in the development of a new product is the selection of a market. This is done by the manufacturer who must decide whether or not there is a sufficient number of people who will buy the product at a price which will enable him to make a profit.

The second step is the selection of a location for the factory. This is done by the manufacturer who must decide whether or not there is a sufficient number of people who will buy the product at a price which will enable him to make a profit.

The technique of planning the factory layout

The first step in the planning of a factory layout is the selection of a site. This is done by the manufacturer who must decide whether or not there is a sufficient number of people who will buy the product at a price which will enable him to make a profit.

The second step is the selection of a location for the factory. This is done by the manufacturer who must decide whether or not there is a sufficient number of people who will buy the product at a price which will enable him to make a profit.

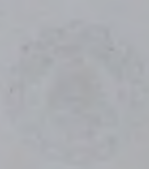
The third step is the selection of a location for the factory. This is done by the manufacturer who must decide whether or not there is a sufficient number of people who will buy the product at a price which will enable him to make a profit.

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

BHAVAN'S BOOK UNIVERSITY

General Editors

K. M. MUNSHI

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NEO-UPANISHADIC PHILOSOPHY

BY

K. V. GAJENDRAGADKAR

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NEO-UPANISHADIC PHILOSOPHY

BY

K. V. GAJENDRAGADKAR

AKSHARA GRANTHALAYA



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1959

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GENERAL EDITOR'S PREFACE

THE Bharatiya Vidya Bhavan—that Institute of Indian Culture in Bombay—needed a Book University, a series of books which, if read, would serve the purpose of providing higher education. Particular emphasis, however, was to be put on such literature as revealed the deeper impulses of India. As a first step, it was decided to bring out in English 100 books, 50 of which were to be taken in hand almost at once. Each book was to contain from 200 to 250 pages and was to be priced at Rs. 2/-.

It is our intention to publish the books we select, not only in English, but also in the following Indian languages: Hindi, Bengali, Gujarati, Marathi, Tamil, Telugu, Kannada and Malayalam.

This scheme, involving the publication of 900 volumes, requires ample funds and an all-India organisation. The Bhavan is exerting its utmost to supply them.

The objectives for which the Bhavan stands are the reintegration of the Indian culture in the light of modern knowledge and to suit our present-day needs and the re-suscitation of its fundamental values in their pristine vigour.

Let me make our goal more explicit:

We seek the dignity of man, which necessarily implies the creation of social conditions which would allow him freedom to evolve along the lines of his own temperament and capacities; we seek the harmony of individual efforts and social relations, not in any makeshift way, but within the frame-work of the Moral Order; we seek the creative art of life, by the alchemy of which human limitations are progressively transmuted, so that man may become the

instrument of God, and is able to see Him in all and all in Him.

The world, we feel, is too much with us. Nothing would uplift or inspire us so much as the beauty and aspiration which such books can teach.

In this series, therefore, the literature of India, ancient and modern, will be published in a form easily accessible to all. Books in other literatures of the world, if they illustrate the principles we stand for, will also be included.

This common pool of literature, it is hoped, will enable the reader, eastern or western, to understand and appreciate currents of world thought, as also the movements of the mind in India, which, though they flow through different linguistic channels, have a common urge and aspiration.

Fittingly, the Book University's first venture is the *Mahabharata*, summarised by one of the greatest living Indians, C. Rajagopalachari; the second work is on a section of it, the *Gita* by H. V. Divatia, an eminent jurist and a student of philosophy. Centuries ago, it was proclaimed of the *Mahabharata*: "What is not in it, is nowhere." After twenty-five centuries, we can use the same words about it. He who knows it not, knows not the heights and depths of the soul; he misses the trials and tragedy and the beauty and grandeur of life.

The *Mahabharata* is not a mere epic; it is a romance, telling the tale of heroic men and women and of some who were divine; it is a whole literature in itself, containing a code of life, a philosophy of social and ethical relations and speculative thought on human problems that is hard to rival; but, above all, it has for its core the *Gita* which is, as the world is beginning to find out, the noblest of scriptures

and the grandest of sagas in which the climax is reached in the wondrous Apocalypse in the Eleventh Canto.

Through such books alone the harmonies underlying true culture, I am convinced, will one day reconcile the disorders of modern life.

I thank all those who have helped to make this new branch of the Bhavan's activity successful.

1, QUEEN VICTORIA ROAD,

NEW DELHI,

K. M. MUNSHI

3rd October 1951.

FOREWORD

ORIGINALLY only the Samhita Text went by the name of Veda. Later the Upanishads came to be written and each one of them was assigned and attached to one of the four Vedas. In the earlier period only ten Upanishads (Isa, Kena, Katha, Mundaka, Mandukya, Prasna, Taittiriya, Aitareya, Chandogya and Brihadaranyaka) were recognised as the most important ones and were called 'Dashopanishad'. But a little later, three more were added to the list of the important ones, namely, Svetasvatara, Kauseetaki and Mitrayani, specially because they were quoted in the commentaries of the great Acharyas.

These are the Old or the Older Upanishads. All others came to be called the New Upanishads.

The Old Upanishads deal mainly with philosophical problems, the problem of Reality and the individual and the Universal Soul, Self-realisation and the various disciplines for Self-realisation. Because these Upanishads are attached as tail-ends to the Vedas, they began to be called 'Vedanta.' Later, by the process of 'transferred epithet' the subject itself which is treated in these and portions of the Vedas, that is, in the Upanishads, acquired the name of 'Vedanta.'

The late Professor R. D. Ranade has made a masterly and systematic survey of the older Upanishads in his scholarly book *A Constructive Survey of Upanishadic Philosophy*. Instead of dealing with each Upanishad and its subject, he has given to us the result of his deep study of the whole group of those Upanishads, thought-wise and subject-wise. He has, for instance, taken up subjects like cosmology, psychology, ethics, mysticism and so on and let us know what the thirteen Upanishads, in the aggregate, have

to say on the subjects. There is no doubt that the system of treatment followed by him has been very helpful to the students of the Upanishads. Prof. K. V. Gajendragadkar has followed more or less the methodology of Dr. Ranade and succeeded in giving us a good picture of the movements of thought and the disciplines in the Neo-Upanishads. He has taken the group of one hundred and eight Upanishads as his subject of study. He has chosen this group which is given in the Muktikopanishad.

He has pointed out the difficulty in choosing the particular Neo-Upanishads as there are also longer lists running up to one thousand and eight Upanishads. He has done well in following the tradition set up by the Muktikopanishad though even among these, there are some which do not deserve the name of Upanishad. 'Upanishad' (learning by sitting near) is a sacred name and a book should deserve it by claiming to teach spiritual knowledge which can be imparted best by the teacher by intimately talking to his disciple who is 'sitting near.' However, when the form and style of 'Upanishad' established its reputation, it was natural for writers to adopt that name for their writings of a similar nature, irrespective of real merit!

There is no doubt that the older Upanishads contain the seminal thoughts of Indian philosophy and also indications of various spiritual disciplines which developed later. But it would be a fatal mistake to think that later Upanishads have no creative thought or originality in them. In fact, the *Bhagavad Gita* itself which came after the ten famous Upanishads is an Upanishad (*Bhagavadgeetasu Upanishatsu Brahnavidyayam*) and is a grand synthesis of all the Indian philosophical thought current in those days, as well as a synthesis of the systems of spiritual disciplines. This double synthesis has resulted in the emergence of a new kind

of spiritual activism in which the individual is a free agent of the Cosmic Will. In fact, never has the Indian mind ceased to be creative and the tradition of creative thinking which started from the days of the Vedas, has continued through the ages, till we find Paramahansa Ramakrishna, Vivekananda, Sri Aurobindo and Gandhiji contributing new thoughts and fresh disciplines to the world.

Therefore, a study of the Neo-Upanishads is necessary and we find it is quite refreshing. In these Upanishads we have quite a few new strains of thought especially in the field of yoga, of ethics and tantric worship. It is in these Upanishads that we come across a new pantheon and details of new spiritual practices. And I must say that the author has laid us under a deep debt of gratitude by drawing our attention to a rich mine of Indian thought which is usually either not very much known or by-passed. Moreover, the author has been very objective and his approach is that of a student and a scholar. The most important aspect of the study is that the author has brought to bear upon the subject his full knowledge of ancient lore. The method of treatment and the simplicity of diction have added more charm to the book.

BANGALORE,
20th September, 1959

R. R. DIWAKAR

PREFACE

THE present book was written under the guidance of my professor and spiritual teacher, the late Dr. R. D. Ranade, when I worked under him from 1920 to 1924 as a Research Assistant in the Research Scheme of History of Indian Philosophy, sponsored by the University of Bombay. Later, he asked me to publish it at my cost with certain improvements, suggested by him. I worked on it at intervals in my spare time, and recast many chapters of the book. A brief summary of the book was published in the Marathi version of Shri Gurudeva's monumental work—*A Constructive Survey of the Upanishadic Philosophy*, under the title "The Neo-Upanishadic Philosophy." A couple of chapters were published in some philosophical journals and quarterlies in India. This year I requested my friend, Shri R. R. Diwakar, M.A., LL.B., Ex-Governor of Bihar, to recommend it for publication by the Bharatiya Vidya Bhavan and I am really grateful to him and to the Management of the Bhavan for having it published in its series of useful books.

The plan of the book is entirely after that of the *Constructive Survey* of Shri Gurudeva. I had the rare good fortune of being a close disciple of Shri Gurudeva Ranade for over forty years, and my intellectual, moral and spiritual life has been entirely moulded by his grace, and whatever is good or worth appreciation in my life and writings is entirely due to him. This is a matter of fact, and I would like my readers to take it in that spirit.

'Upanishad' had come to be a literary form of popular representation of the philosophic or semi-philosophic ideas at the time that the New Upanishads came to be written. The period is very vast, beginning right from the time that

the last Old Upanishad was written and lasting till the period of the British regime in India. For there is one Upanishad, called Akkabbaropanishad, and another, known as Christopanishad, written at such different times ! Many minor thinkers, of no repute or worth, fathered these writings on earlier ancient Upanishadic sages like Yajnavalkya and Aruni with a view to making their writings immortal. But one can easily make out the differences between these two types of writers. Various schools of Indian philosophy, as also of religious cults, seem to have influenced the thought of the period. On the whole, the language, wherever it is independent, is quite modern. There are a few steps in advance over the thoughts of early Upanishadic writers, while some ideas of natural sciences like biology or embryology are entirely new and may be regarded as original. In the sphere of ethics greater stress is laid on practical ideals, and mainly ascetic ideals in their modified form are recommended for the common people also. Philosophical ideas are popularised, and along with the cult of Saivism and Vaishnavism, Saktism also seems to have claimed a large following. Mysticism, the science of Self-realisation, is given its due place, and the spiritual experiences, mentioned in the book, surely command admiration of all serious spiritual aspirants. The supernal experiences of the unity of the Self with Brahman are graphically described in many of the Sanyasa Upanishads, and it is very difficult to do full justice to them all. So we have culled the most important ideas and expressed them in the form of a post-ecstatic monologue.

I am thankful to Shri R. R. Diwakarji for his readily consenting to my request to write a Foreword to the book, and he has done it so promptly and nicely. I am thankful to Shri S. Ramakrishnan and Shri S. G. Tolat to have printed the book in a very short time and very finely. The

original plan of printing at least the most important purple patches from the New Upanishads in Sanskrit as the sources had to be given up on account of some unexpected difficulties.

I shall feel my efforts amply recompensed if the book rouses some genuine interest in the minds of at least a few readers, and leads them to further elaborate and intensive study of the subject from the original sources.

Vijaya Dasami, Saka 1881

Philosophy Department,
Karnatak University,
DHARWAR.

K. V. GAJENDRAGADKAR

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INTRODUCTION

1. *The place of the New Upanishads in the Development of Indian Thought.*—Every new movement in philosophy is a development and completion of the old. This holds true in the case of the New Upanishads, which continue and develop the philosophical thought of the Old Upanishads. The same problems recur here with almost the same answers, though there is to be noticed a definite advance in certain branches of philosophy. We have not sufficient data to determine the chronological order of these Upanishads *inter se*. We need not say how very difficult the task would be of a relative chronological stratification in the case of the New Upanishads, when it is remembered that the problem was found to be no easy task in the case of the Upanishads of the older canon. No less difficult a task would it be to determine the relation of the New Upanishads to the various systems of Indian philosophy. We cannot say definitely either that the New Upanishads as a whole were written after the crystallisation and consolidation of the various systems, or that they were written before these systems, or even that they were co-eval with them. Occasionally an Upanishad like the Svasamvedya is a clear illustration of the way in which Upanishads came to be written under the influence of particular schools of thought—the Svasamvedya, for example, being a purely *Mahayanist* Upanishad, preaching as it does that there is no re-incarnation, no knowledge, no God, no world, and that all words and ideas and moral values are mere illusions. It is clear also that the various groups of the New Upanishads, such as the Vedantic, the Yogic, the Saivite, the Vaishnavite and the rest, seem to have been written respectively at periods when these different branches of speculation prevailed. Thus, chronologically, it is clear that a number of the New Upanishads

come later in the historical development of Indian philosophy than the systems of philosophy. But the fact that the philosophy of the New Upanishads is closely allied both in form and presentation with that of many of the Old, so as to deservedly obtain for it the name of Upanishad, may justify our treatment of them immediately after that of the Old Upanishads. It would also be convenient to consider the philosophical thought of the New Upanishads problem problem-wise, because a relative chronological stratification of the New Upanishads is not a very important feature of the development of their thought, as is the case of the Old Upanishads.

2. *The transition from the Old to the New Upanishads.*—The transition from the Upanishadic to the Neo-Upanishadic period may fitly be compared to that from the Platonic to the Neo-Platonic thought. Neo-Upanishadism like Neo-Platonism takes a predominant interest in practical ethics and mysticism. It is true that we find traces in the New Upanishads of the ritualism of sacrifice as in the Old Upanishads, with an elaborate new Symbolism to boot; but it must be remembered that the worship of gods such as Siva and Vishnu, and Avataras such as Rama and Krishna, is here invested with a peculiar mystical feeling which was absent in the Old Upanishads. In Cosmology and Eschatology, we see the interest definitely waning. The origins of philosophy in cosmical and eschatological speculation can be accounted for by the impulse of wonder which is the most characteristic feature of the beginnings of philosophy in all lands. Thus the philosophers of the older Upanishads began their search of the Real by the impulse to wonder in cosmological and eschatological matters. But the problem before the philosophers of the New Upanishads is not how to begin to philosophise, but how to give

a practical turn to the philosophical speculations formulated before them. It is thus that while interest in Cosmology and Eschatology definitely wanes in the New Upanishads, interest in the ethical side of philosophy definitely gains the upper hand. There is to be found, in the New Upanishads, abundant ascetic ethics and a description of the Ideal Man exactly on the lines of the Wise Man of the Stoics or of the Epicureans. In Metaphysics, the New Upanishads merely continue the problems of the Old. We have already seen to what great metaphysical heights the creative period of the older Upanishads had taken us. We cannot say that the New Upanishads take us to similarly giddy heights, but we can at least assert that they definitely continue the thread of their argument. On the other hand, the New Upanishads are more or less eclectic in their philosophisings, being fusions of the fundamental thoughts of the Vedanta, Samkhya, Yoga and Bhakti systems. Then again, the Mysticism of the New Upanishads is like that of the Old, only with this difference that more attention is paid to the problems of occult psychology. On the other hand, the rise of interest in the physiological sciences is very much more in evidence, as we see from the Garbhopanishad, which is an original contribution to the theory of Embryology to be found in Indian thought. Finally, the simplification and popular presentation of the various philosophical problems as seen in the Sarvopanishad and the Maitreyyupanishad, the concretisation of abstract concepts for practical purposes, and the exaltation of devotion to God in various forms as preached in the different Bhakti schools—all these show clearly that philosophy had become at the time of the New Upanishads, an interesting subject of discourse. We may fitly say that philosophy was brought down by these Upanishadic philosophers from heaven to earth.

3. *The canon of the Muktikopanishad.*—We may next pass on to the consideration of the problem as to what Upanishads may be taken as being more or less authoritative in the newer canon. The name of the Upanishads, as we may say in general, is legion. Thus we have various schemes of 108, and 144 and 183, and 365, and 1008 Upanishads. But the question arises—what might be taken as the irreducible minimum of the number of the New Upanishads for philosophical purposes. We have in the Muktikopanishad a discussion of what might be taken as the really authoritative among the newer Upanishads. There we are told that Maruti once approached Rama and asked him how many Vedas and Upanishads existed in reality. Rama told him that there were four Vedas, with various sections thereof; that there were 21 sections of Rigveda, 109 of Yajurveda, 1000 of Samaveda, and 50 of Atharvaveda; and that each of these sections had an Upanishad of its own. Rama further told Maruti that the study of even one Upanishad, especially the Mandukya, was quite sufficient to secure salvation for a person trying earnestly for it. But if this should be thought insufficient, he continued, the ten main Upanishads should be studied. And if a person did not find himself firmly established in knowledge even then, he might apply himself to the study of 32 Upanishads. Finally, if a person was desirous of bodily absorption in Brahman, he was directed to study all the Upanishads enumerated in the Muktikopanishad. The order in which these Upanishads are mentioned here is neither chronological nor logical. There is no authentic historical evidence to prove the first, while it is *prima facie* evident that they do not represent a logical development. However this may be, we must not forget that we cannot come to a proper understanding of the Neo-Upanishadic Movement unless at least a fairly representative number

out of the newer Upanishads are surveyed philosophically and an investigation made of them under the headings : (I) Symbology, (II) Cosmology, (III) Embryology, Physiology and Psychology, (IV) Metaphysics, (V) Ethics and (VI) Occultism and Mysticism. It may be seen also that we have selected a hundred and odd New Upanishads in order to be enabled to survey typically the progress of the whole Neo-Upanishadic Movement.

I. SYMBOLOGY

4. *Holy ashes, the first symbol.*—The first symbol that is presented for our consideration is Vibhuti or the holy ashes, a detailed and full account of which is found in the Brihajjabala and Bhasmajabala Upanishads. The way in which the Holy Ashes are prepared is described as follows: Abandoning those cows mentioned in the Upanishad, one should take the dung of the healthy and strong cows, and mix it with their urine. Balls made of this dung should be kept in the sun in order that they may be purified by his rays. They should then be burnt in the sacrificial fire. The ashes should be taken out, and mixed with sandal, saffron, and all other sorts of perfumes. The whole should be completely powdered, and the powder stored up in a pot. Various sacrificial hymns or mantras are repeated during the whole process in order to render the Bhasman efficacious. In reality, the threefold quality is the cow, the holy cow-dung, and the urine of the cow from which the supreme holy ashes are prepared. The Bhasman is to be applied to the different parts of the body with the different mantras mentioned in the Upanishads. The Bhasman or the holy ashes come to be named differently as they are prepared out of the dung of different kinds of cows, with different mantras, producing different results. Vibhuti, Bhasita, Bhasman, Kshara and Raksha are the five names of holy ashes as they are prepared out of the dung of the cows of tawny, black, red, white and of variegated colours respectively. The holy ashes are called Bhuti as they lead man to greatness or prosperity; they are called Bhasman as they burn all sins; Bhasita, as they make a man lustrous; Kshara, as they remove all difficulties; and Raksha, as they protect a man from all devils, from dangerous diseases, and from the fear of worldly existence. The holy ashes again

come to receive a set of technical names. They are called Anukalpa, when prepared by the sacrificial priest on the altar; Upakalpa, when made out of the cow-dung found in the forest; Upopakalpa, when prepared out of the dry cow-dung by mixing it with the urine of the cows; and Akalpa or Satakalpa when found in the temple of god Siva.

The Brihajjabalopanishad extols Bhasman as the Primary Existence, the internal Self of all beings, which assumed various forms, as does one fire when it enters the world. Its significance is further brought out by a mythico-cosmogonical story about fire given in this Upanishad. The universe is said to be filled by two powers—Tejas (Light) and Rasasakti (the power that controls liquid existence) with Agni and Soma as their presiding deities; these are the cause of all motion in the world, and represent respectively the catabolic and anabolic processes in the world-organism. Once the Fire suddenly burnt the whole world and reduced it to ashes. These ashes are the very vital force or quintessence of the Fire (Rudra). Persons who apply it to the body, fully recognising its significance, get all their sins burnt, attain supreme power, and become worthy of the life immortal. The story of Karuna, told in this Upanishad, illustrates the efficacy of the holy ashes in reviving even a dead person. Karuna was killed by his jealous brothers. His wife took the dead body to Arundhati, who restored him to life by sprinkling on him the holy ashes from the altar. The same Upanishad also tells us that the holy ashes secured for the gods the lustre which they had lost in their passion for Ahalya at the time of her marriage. The application of the holy ashes is further declared to be the only means to the knowledge of God, Hari, and Sankara. The conception of symbolism as expressed here is crude and somewhat superstitious. If freedom from sin, resuscitation from death, and knowledge of God could

be gained by such a simple means, there would be no sin and death on the face of the earth, and all would be saints by merely applying the holy ashes to their bodies !

5. *Rudraksha and Akshamala*.—The symbols Rudraksha and Akshamala are, like the holy ashes, equally unimportant from the point of view of philosophy. We are told in the Rudrakshajabalopanishad that Lord Kalagni-rudra remained with his eyes closed for a number of years in order that he might kill the demon, Tripura. When he opened the eyes, tears trickled from them, and when they fell on the ground, they became Rudrakshas. Now these Rudrakshas are of many kinds, sizes, and colours. Those that are of the size of the fruit of the Dhatri tree are the best of all. They are smooth, soft, hard, and heavy. The only test of their being of this kind is that they leave a bright line like that of gold when they are rubbed against a touch-stone. The different facets of Rudrakshas are said to represent different gods, and the wearing of them to lead naturally to different results. The Rudraksha with one facet verily stands for the Absolute, and one who wears it gains control over his senses, and becomes absorbed in the Absolute. Those of two facets represent the god Ardhana-riateshvara; those of three, four and five facets stand for the three Fires, and the four-faced Brahma, and five-fold Brahman respectively. Similarly other Rudrakshas with different numbers of facets represent different gods. The wearing of these pleases the gods represented by them and secures for the wearer wealth, health, happiness, knowledge, and intellect. A person wearing them (with devotion) is instantly absolved from all sins. The Maitreyopanishad tells us that he becomes God Rudra himself. The Rudrakshajabalopanishad seems to recognise the distinction of caste when it tells us that Brahmins should wear white

Rudrakshas; the king should wear red ones, while Vaishyas and Sudras should wear yellow and black Rudrakshas respectively. The same Upanishad tells us that one Rudraksha should be worn in the Sikha, 300 on the head, 36 on the neck, 16 on the upper part of each one of the hands, 12 on the wrist, and 500 on the shoulders. On the neck should be worn rosaries of Rudrakshas numbering more than 108. Thus Rudrakshas should ever be worn on all parts of the body.

A detailed account of the Akshamalika is given in the Akshamalikopanishad. There it is said that a rosary can be prepared of Rudrakshas, of pearls and other rich stones, of beads prepared of the woods of the sandal and the Ashtapada trees, as also of the fruits of the Putrajivika tree. These should be strung on a gold, silver, or copper thread. The thread that passes through them all is described as being verily the Brahman. The rosary should be purified in the urine of a cow, and other sacred liquids, and should be worshipped with all sorts of flowers and perfumes. It should also be worshipped with Omkara. Then a prayer should be offered calling upon it as the creator and supporter and destroyer of all worlds, as the inspirer of all things, as the creator of day and night, as being all kinds of speech and knowledge, and as representing all the gods. It was thus worshipped by the ancient sages. An Akshamala thus prepared immediately fulfils the desires of those that repeat the mantras by means of it.

6. *Tripundra*.—Tripundra is the next symbol which is only hinted at in the Brihajjabala and Bhasmajabala Upanishads, but discussed in detail in the Kalagnirudropanishad, which gives an explanation of the three lines of the Tripundra to be carved on the forehead. Tripundra is of two kinds. The Tripundra of the Kalagnirudropanishad

is a Saivite symbol, while the Urdhva Tripundra as described in the Vasudevopanishad is evidently a Vaishnavite one. We are told in the Kalagnirudropanishad that the holy ashes are to be mixed with water and the Tripundra drawn in three lines from the two brows and the midpoint thereof to the head. The first line stands for the Garhapatya Fire, the first Matra of Om, the Rajas quality, the world, the outer Self, conative power, Rigveda, the morning oblations and god Mahesvara. The second line stands for the Dakshinagni fire, the second Matra of Om, the Sattva quality, the sky, the internal Self, volitional power, Yajurveda, the midday oblations, the god Sadasiva. And the third line stands for the Ahavaniya fire, the third Matra of Om, the Tamas quality, the heaven, the Supreme Self, intuitional power, Samaveda, the evening oblations, and god Mahadeva. The implied meaning of all this is that a man carving the Tripundra on the forehead gains the same merit as if he were to study the three Vedas, offer oblations thrice a day in the three sacrificial fires, meditate on the three parts of Om, and by acquiring the volitional and intuitive powers advances spiritually from the body to the Self, and from the Self to the Supreme Self, and at last realises the great God. The three lines of the Tripundra may be said to represent the three stages of spiritual development. The philosophical explanation of the symbol Tripundra as found in the Kalagnirudropanishad and other Saivite Upanishads marks a definite advance over the crude ideas of symbolism that we found expressed in the Brihajjabala and Bhasmajabala Upanishads. The Urdhva Tripundra is to be drawn with a particular kind of holy earth called Gopichandana. The Urdhva Tripundra forms the subject-matter of the Katyayana Upanishad also. In the Vasudevopanishad it is described as very dear to God Vasudeva, being drawn on His body by the Gopis, the most pious and loving

devotees of His. Unmarried persons should draw the Urdhva Tripundra at three places, namely the forehead, neck and shoulders; while married persons should draw it at twelve places. The carving of the Urdhva Tripundra at twelve places comes later to be known in the Bhakti school of thought as the twelve great Vaishnavite impresses. Even the ascetics are enjoined to draw this Tripundra on the forehead. Persons who meditate on God Hari by carving it on the forehead become absolutely devoted to God, attain great spiritual height, and become one with god Vishnu and are never born again.

7. *The sacred thread and its significance.*—The next important symbol that is described in the New Upanishads is the sacred thread, Yajnopavita. Yajnopavita and Sikha are considered to be the prominent insignia of Brahmanhood and it is repeatedly asked in all the New Upanishads that treat of asceticism how an ascetic can continue to be a Brahmana even when he has parted with his sacred thread and Sikha. This necessitates a philosophical explanation of these symbols in order to justify the conduct of the ascetics. The sacred thread, which a disciple is asked to wear is described in the Brahmopanishad as supreme, holy, natural to the creator, ancient, vital, superior and pure; and it is desired that it may endow him with energy and lustre. It seems that the author of this Upanishad looked upon the sacred thread as a supreme life-giving force, a spiritual principle. It is verily a symbol of Brahman. A higher conception is reached when the philosopher Yajna-*valkya* tells *Atri* in the *Jabalopanishad* that the real sacred thread of an ascetic is the knowledge of the "Self-luminous" Soul. The *Paramahamsaparivrajakopanishad* carries the idea a step further by explaining the real Yajnopavita as being verily the knowledge of the Self as the One without

a second. We are told in the Parabrahmopanishad that there is in the vital principle of the heart the three-fold sacred thread of Pranava, Hamsa and Nada in the form of three-fold Brahman. The author of the Brahmopanishad says that the imperishable Brahman is to be worn as the sacred thread. Sutra is what *suggests* the Highest Abode; and it is to be worn in order that one may be ever reminded of the final emancipation that will relieve him from being born again. A Yogi or a true Brahman should wear that as the sacred thread on which all this is threaded as rows of pearls on a string. The highest stage of development is reached when we are told in the Parabrahma and Aruneyi Upanishads that it is to the world what thread is to the garment, the real sacred thread being the knowledge of the identity of the Self and the Brahman. This knowledge can only be mystical, and hence intuitive, and the sacred thread is only symbolic of such a knowledge. A person who knows this may alone be said to wear the sacred thread and Sikha with propriety: while others are only carrying the burden of cotton-thread and hair. A person that has attained this stage of spiritual development can alone do away with the external symbols. But others are bound to wear them as signs that will always remind them of the ideal that they have to reach—the ideal of which these are but material and symbolic manifestations.

8. *Anushtubh or Saman*.—Anushtubh is the next symbol that presents itself for our consideration. We find Anushtubh extolled even in the old Upanishads. Almost the whole of the description of Anushtubh is found in the Nrisimhapurvatapinī and the Nrisimhottaratapinī Upanishads. There it is said that Prajapati when he intended to create the world practised penance and said the best of mantras, namely the Narasimha Anushtubh. He could

create the world through it. Hence all that exists is the result of Anushtubh. All these beings are born from it, are sustained by it, and in the end shall be re-absorbed in it. Speech is Anushtubh, it is verily the essence of the Vedas. The earth along with the seas and mountains forms the first foot of the Anushtubh or Saman; the intermundane region along with the Yakshas, Gandharvas, and others forms the second foot of the Anushtubh; the heaven along with the Maruts, Vasus, Rudras, and the other gods forms the third foot of the Anushtubh; while the fourth foot consists of that which is of the nature of Brahman, changeless, supreme, and all-pervading. The four Vedas with their parts form the four feet of the Anushtubh. It must be noticed that in the above description Anushtubh and Saman are treated as identical and it is said that the Anushtubh leads to immortality, because it is Saman, and Saman is immortal. Anushtubh is next identified with Om, and the four parts of Om, which are identified with the different worlds, fires and gods, along with the metres Gayatri, Trishtubh, Jagati and a fourth, are said to form the four feet of the Anushtubh or Saman. Each foot consists of eight letters, and the four feet together consist of 32 letters. It is further described to have four subordinate mantras, Pranava, Savitri, Yajurlakshmi, and Nrisimha Gayatri, a knowledge of which is said to secure for the knower long life, fame, glory, knowledge and prosperity. The description of the most important symbol Pranava may be reserved for our next section, and it would suffice our purpose to notice here briefly, that Savitri and Yajurlakshmi consist of eight and twenty-four letters respectively, while the meaning of the Nrisimha Gayatri may be expressed as follows: "We know God Nrisimha; we meditate on One with nails as hard as adamant; may that Simha enlighten us." God Nrisimha is pleased with this Gayatri, and

reveals himself when it is repeated. Two mythical stories told in the Upanishad illustrate how the Nrisimha Anushtubh secures immortality and fearlessness to those who meditate on it. Once the gods were afraid of death, and sins, and worldly existence. They ran to Prajapati, who told them the great mantra, Nrisimha Anushtubh, and their fear was dispelled and their sins destroyed. The second story is one which is oft repeated in the old Upanishads but in a different connection. It is the story concerning the quarrel among the gods and the demons. The gods as usual could not get success in their effort to know the Self. Since they were each time pierced with evil by the demons, they thought over the problem of getting rid of this evil. When they came to know that they were themselves but the manifestations of the Anushtubh mantra, their evil became for them the great light, consisting of Sat, Chit, and Ananda. The supreme mantra of Nrisimha Anushtubh, again, secures for its learner and teacher the highest Abode, where shine neither the sun nor the moon, nor the stars; where the wind does not blow and fire does not burn, and Death does not enter; and which is full of eternal bliss, happiness, and peace, and from which Yogis never return.

9. *Description of Om.*—Om is the most important of all the Upanishadic symbols. It has been the subject of perennial interest and discussion both for the Old and the New Upanishads. The Upanishadic philosophers have brought the whole store of their knowledge to bear upon the description of this symbol. It is the symbol of the power that creates, sustains, and destroys the world. The whole world proceeds from Om, and is in the end absorbed in Om. It is the Supreme mantra to be used in meditation. It is speech; it is the Logos (the Word) from which

proceed all sciences. It is verily the symbol of Brahman and the Self, and their unity; it is one immortal, unborn and fearless. It verily stands for all that exists. The different kinds of Pranava or Om are mentioned in the Naradaparivrajaka Upanishad, which says that Pranava is three-fold; that which creates and that which destroys; that which is internal, and that which is external; that which is lay and that which is sacerdotal; and thirdly the Virat or Brahma Pranava which is of the nature of both. This means that Brahma Pranava is the genus of which the other Pranavas are species. The Virat or Universal Pranava is further said to be endowed with form or qualities; the Samhara or the ekpyrotic Pranava is formless or qualityless; while the Utpatti or the creative Pranava shares the nature of both. The internal Pranava is said to be eight-fold, whereas the universal Pranava is sixteen-fold, and is the support of all, all-powerful, supreme Light and Lord of all.

The Nadabindupanishad contains a very good description of the twelve parts of Om of which four are said to be principal. Of the principal four parts, the first part (A) is said to form the left side, the second (U) the right side, the third (M) the tail, and the fourth (the half letter) the head of Om. The two qualities Rajas and Tamas stand for its legs, and the quality Sattva for its body. Religion represents its right eye, and irreligion its left eye. The terrestrial world is its foot, the world its navel, the Janas world its heart, the Tapas world its throat, and the Satya world the midpoint of its brows. This is indeed a very striking personalistic description of the symbol. Its place in the human body is described in the Brahmavidyopanishad, where we are told that the first letter (A) is in the right eye and shines like the disk of the sun; that the second letter (U) is in the left eye and shines like the moon; that the

third letter (M) is in the place of the third eye, that is in the midpoint of the brows and shines like a fire without smoke and appears brilliant like the lightning; at the top of all these that is even above the third eye is the last half letter blazing like the flames of a lamp. The Brahma-vidyopanishad gives a further description of the parts of Om. The Earth, Rigveda, Garhapatya fire, and Brahma are declared to belong to the first Matra (A); the intermundane regions, Yajurveda, Dakshinagni fire, and Vishnu represent the second Matra (U); the heavens, Samaveda, Ahavaniya fire, and the great God Isvara stand for the third Matra (M). The three parts are said to represent in physiology the Ida, Pingala and Sushumna Nadis respectively. The Yogatattvopanishad further adds that the three parts represent the three divisions of time namely past, present, and future, and the three qualities; while lastly the Nrisimhapurvatapini Upanishad tells us that the three parts represent the three metres, Gayatri, Trishthubh and Jagati. The last half letter we have seen identified in the other Upanishads with the great god Rudra, or with all the gods; it is also identified with the Supreme Self, with the highest Brahman. In the Nrisimhottaratapini Upanishad, we find the four parts of Om identified with the earth, sky, heaven and Soma-world, and the Atman is said to pervade each of them. Thus we find in the same Upanishad the symbol Om identified not only with the Self within the human body, or with the highest Brahman in the universe, but also with both at the same time. This clearly shows that the symbol Om is made to stand for the identity of the microcosm and the macrocosm, and thus represents the oneness of the Self and Brahman. The Nadabindupanishad describes the fruits that may be gained by meditating on the different parts of Omkara, as also by meditating on it as a whole. In the Nadabin-

dupanishad an occult division of the different parts of Om is made, and we are told that persons meditating on these go after their death to the respective worlds indicated by these parts. Thus one who meditates on the first Matra, Ghoshini, is born in India as an Emperor; one who meditates on the second Matra, Vidyummalini, is born as a high-souled Yaksha. Meditation on the third Matra, Patangi, secures for him the birth of a Vidyadhara, and that on the fourth Matra, Vayuvegini, brings him the birth of a Gandharva. Meditation on the fifth Matra, Namadheya, leads him to the world of the moon; that on the sixth Matra, Aindri, makes him one with Indra; that on the seventh Matra, Vaishnavi, gains for him the Pada of Vishnu. Meditation on the eighth matra called Sankari leads him to Rudra, the Lord of creatures; that on the ninth called Mahati to the Mahas world; that on the tenth called Dharma takes him to the Dharma world; that on the eleventh called Mauni leads him to the Tapas world (the world of penance); finally, meditation on the twelfth matra called Brahmi leads him to the eternal world of Brahman. Meditation on Om as a whole, on the other hand, is said to free a man from the tyranny of passions and the bonds of worldly existence. A person who meditates on the last matra of Om attains the highest bliss; he sees residing in his heart, God who is only as large as a thumb. He who makes Om the object of constant meditation attains beatific union with Brahman, and becomes one with it.

10. *Saktism in the New Upanishads.*—The next important characteristic of Neo-Upanishadic symbolism is its copious references to Tantric terminology. We have already observed that there is to be seen a great influence of Tantric literature on the thoughts of the Neo-Upanishadic period. Some of the New Upanishads, for example, the Srividyamnayopanishad, Tripuratapinyupanishad, etc., are

entirely Tantric in their nature. A detailed discussion of the problem of the relation of Neo Upanishadism to Tantrism will be out of place here; and we must content ourselves with a brief notice of the following Tantric symbols that occur in the New Upanishads : Bindu, Nada, Rajas, Bija, Sthana, Sakti, Mantra, Yantra, Chakra and Taraka. The word Bindu occurs in connection with the description of the creation of the world by the Word or Logos. It is described in the DhyanaBindu Upanishad as being subtler than the apparent letters of Om. It is said to represent the highest abode of god Mahesvara, which a man reaches when his mind is absorbed in Brahman, a refulgence like that of the precious stones, having come upon him.

(a) *Bindu* :—In the Yogakundali Upanishad the Bindu is described as the cause of creation and sustenance of the world. But as the Yogasikhopanishad would have it, the Bindu is annihilated in the beatific state in which every thing is made one with Brahman. The Bindu is said to proceed from the Supreme power called Kundalini residing in the triangular plexus in the human body. But we are elsewhere told that it originates from the mind, as ghee does from milk; that it is verily the mind itself. It is also described as being in the midpoint of the brows. But in the Varahopanishad it is said to reside in the triangle of the plexus Muladhara, and to be of the nature of god Siva. We have seen above that the Bindu is identified with mind; but in the Yogasikhopanishad, we are told that the body of Brahman is three-fold, gross, subtle, and supreme, while the Bindu represents the first body, and is of white colour.

(b) *Nada and Kala* :—Nada, we are told in the DhyanaBindupanishad, is subtler than Bindu. In the Yogasikhopanishad the supreme Nada is described as the Word or Logos, and is said to be imperishable. Like

Bindu, it is said to originate from the subtle power residing at the triangular plexus in the human body, as does a sprout from a seed. As regards its location, we are told that at the place, Brahmarandhra, where Brahman dwells, is heard the spiritual sound resembling that produced from the conch-shell, and that this Nada is the cause of the oozing down of nectar. We have here also an account of the three bodies of Brahman. The Viraj is identified with the gross body; Hiranyagarbha is identified with the subtle body; while the Nada is described as partaking of the nature of all. We must here distinguish the Tantric and the mystic spheres of reference of Nada. The sound that is incessantly heard by a mystic in the first stages of his spiritual progress, we shall discuss in detail in our chapter on the "Mysticism of the New Upanishads." Here it is sufficient for our purposes only to notice the meaning of the Tantric term Nada, along with those of Bindu and Kala, as they came to be described by the New Upanishads. It is also worthy of notice that Bindu and Nada, along with a third Tantric term Kala are identified in the Yogasikhopanishad with Vishnu, Brahma, and Isa respectively.

(c) *Rajas* :—The term *Rajas* occurs in the Yoga-chudamani Upanishad in connection with the description of Bindu, which is said to be the source of the body and the nerves. So long as the Bindu is there the body does not perish and there is no fear of death. Now, the Bindu is of two kinds, one red and the other white. The first is *Rajas*, while the other is Bindu proper. The one is the moon, while the other is the sun. By their combination alone can the highest Reality be reached.

(d) *Bija, Sthana, and Sakti* :—The terms *Bija*, *Sthana*, and *Sakti* are used in the Nrisimhapurvatapini Upanishad in the description of the great mantra, [namely Nrasimha

Anushtubh. Eleven Sthanas are enumerated there, as Anushtubh is declared to consist of eleven letters. The first Sthana is Ugra (fierce), the second Vira (Brave), the third Mahavishnu, the fourth Jvalanta (blazing or burning), the fifth Sarvatomukha (with faces everywhere), the sixth is Nrisimha (lion among men). Bhishana (terrible), Bhadra (good), Mrityumrityu (Death of death), Namami (that saluted by all), and Aham (the Self) are the remaining five Sthanas. The esoteric meaning of each of these is explained in the Upanishad by an etymological reference to the corresponding power possessed by God Nrisimha. This shows that Sthana is a kind of power represented by a particular part of the mantra used in propitiating the gods, who possess that power and impart it to the devotee who meditates on the different Sthanas of the mantra. In the same Upanishad the term Sakti is identified with the term Maya, and we are told that it increases, decreases or vanishes altogether. Here we see the Vedantic influence predominating over the Tantric terminology. Generally the nasal words such as Rham, Rhim, Rhum, etc. that go to form a mantra of a particular god are known in Tantrism as Bijas of that mantra. But in the Nrisimhapurvatapini Upanishad we are told that one should regard the sky as Bija; for all beings are born from the sky, they are supported by it, and are in the end absorbed in it. The three words Sthana, Sakti and Bija are to be interpreted as having Tantric significance only when they are used in connection with a mantra.

(e) *Mantra*:—This raises the question—what is a mantra and what is its significance? Mantras differ according to the gods they belong to. Meditation without mantra is said to bear no fruit. Each mantra is supposed to have efficacy in propitiating its god and in obtaining whatever things the devotee desires. Mantra is defined in the Ramapurvatapini Upanishad as that which is meditated upon, and which

protects the devotee. It is God's name. Each mantra is explained as containing the quintessence of the power of the god it represents, and as the god is in the end identified with Brahman, the same meaning is brought out from the mantra by a grammatical and mystical analysis of it, as for instance, in the Ganapatyupanishad. It must also be noticed that in the explanation of the mantras the other Tantric terms such as Bindu, Nada and Kala occur almost invariably.

(f) *Yantra and Chakra*:—Yantra is complementary to mantra. It is mantra geometrically represented in certain triangles and curves which are considered to be efficacious in producing the desired effects. It is thought that gods are pleased with the worship of them by means of Yantra. It is considered to be the bodily form and the material representation of the god for whom it stands. We do not enter here into any details about Yantra. The Tantric figures that are described in both the Ramatapini Upanishads, as also in the Tripuratapini and the Tripadvibhutimahanarayana Upanishad, can give us a sufficient idea of what a Yantra is like. The Yantra in the Tripadvibhutimahanarayana Upanishad is peculiar inasmuch as it incorporates various other mantras and Yantras. The description of the Chakra is closely related to Yantra; in fact, it is only a kind of Yantra. This also is thought to be useful in pleasing the gods. We have the great Chakra of Nrasimha Anushtubh described for us in the Nrisimhapurvataapini Upanishad. It is of thirty-two spokes, and Maya is said to surround the outer parts of them all like a felly, the Vedas being in reality the spokes, and the hymns the petals of the Chakra. It is said to fulfil all desires and serve as a gateway to salvation. One who learns it every day is absolved from all sins; he goes beyond everything, controls all, and attracts all; he conquers all worlds, performs all sacrifices and masters everything, and finally obtains the highest Abode from

which there is no return. Other Chakras also may be found described in a few other Upanishads, e.g., the Srichakra in the Tripuratapini Upanishad. We are told in this Upanishad the different effects that a Chakra, worshipped in triangular, curvilinear or circular forms, produces on the person against whom it is used. It is said to cure diseases, and to secure popularity, success and prosperity. It is also described as enabling a man to entice women, and to paralyse or kill enemies. In fact, it is endowed with an occult power, which may be used either for good or for evil purposes.

(g) *Taraka*:—Taraka is seen to be connected with Omkara, as also with Bindu and Nada. The term occurs also in a philosophical sense in the new Vedantic Upanishads, such as the Mandalabrahmana, Advaya, Taraka and Ramot-taratapini Upanishads, where it is described as forming one kind of Brahman, viz., Taraka Brahman, the second kind being Amanaska. But so far as its Tantric significance is concerned, the Taraka is said to be six-fold, and is described as being made up of the four parts of Om, and of Bindu and Nada. It is also regarded as having the efficacy to enable a man to please God, and thus have all his desires fulfilled.

(h) *General remarks on Tantric Symbolism*:—It will be evident from what has been said above about the Tantric terms and symbols that there was a serious effort made in them to express semi-mystically the philosophical ideas prevalent at that period. It may be remembered that crude forms of worship go hand in hand with the development of philosophical ideas in the progress of a society, and it is natural that people should have tried to give a philosophic garb to their crude forms of worship in order to secure for them some public recognition. This may explain how Tantrism made an alliance with Vedantism by trying to give its symbols a philosophic grandeur.

11. *The Neo-Upanishadic Pantheon.*—The next important section in the symbology of the New Upanishads is the description of the various gods. It seems evident that the Bhakti school of philosophy with its insistence on the worship of the different gods, was already prevalent in the Neo-Upanishadic times. For instance, we find in the Tripadvibhutimahanarayana Upanishad two kinds of Yoga distinguished—the one called Salambayoga which is characterised as the worship of the gods in some form, while the other called Niralamba Yoga is concerned with the Independent or the Absolute. The former Yoga is further identified with the Bhakti Yoga, and we are told that while very few persons are qualified for the Niralambayoga, the Bhakti Yoga is recommended for all *persons*, both qualified and unqualified. It involves no troubles, and easily leads the intelligent aspirants to the knowledge of the Real in a very short time. For God, the lover of His devotees, Himself protects all those persons, firmly established in devotion to Him, from all the difficulties in the way to salvation; and bestows on them all they desire,—even the final emancipation. Without devotion the attainment of salvation is impossible even for the gods, even if they live for thousands of ages. Devotion and liberation are supposed to be causally connected and the one cannot be without the other as the effect cannot be without the cause; hence there can be no knowledge of Brahman without devotion. Nothing is difficult of attainment for devotion. Thus one who worships God with devotion is declared to be the best among men; he gains all holy things, and conquers all; all minor gods and all supreme gods attend on him, and finally he becomes the Brahman Itself. In such a high strain are the devotion and the worship of the gods described in the New Upanishads. The worship of God in some form or other, is further justified in the Ramapurvatapini Upanishad, where we are told that all forms

are but symbols of the supreme Brahman or the Absolute, which is one without a second and without a form or body. The different forms are to be worshipped simply because they are found to be useful to the devotee in the first stages of his spiritual development. This justifies, according to the author of this Upanishad, the worship of all personal gods. Now the gods of the New Upanishads may be classified into four main divisions—the Minor gods, the Goddesses, the Saivite gods, and the Vaishnavite gods. It is needless for our purpose here to give a detailed and exhaustive description of these gods of the New Upanishads. We shall content ourselves with brief sketches only to indicate the trend of thought of the Neo-Upanishadic period. We may also notice here that there are some New Upanishads which try to bring about a reconciliation between Saivism and Vaishnavism by means of a higher philosophy of devotion. We may proceed to consider these points in the order mentioned above.

12. *Description of the gods, the Sun, Ganapati and the three Gods.*—Of the minor gods we shall select for our description only the important ones, namely the Sun, Ganapati, and the three gods. In the Suryopanishad, god Sun is described as having four arms, brilliant like gold, and seated on a red lotus, in a chariot drawn by seven horses. He bestows boons on his devotee, and renders him fearless. He sets in motion the wheel of time. Only those persons who know him thus are real Brahmanas. The following prayer is offered to the Sun by the Brahmanas every morning: “We meditate on the excellent glory of the shining One, that he may stimulate our intellect.” He is the Soul of the world and of non-moving things. All beings are created by him, and from him proceed sacrifice, rain, food and the self (body). He is the cause of the universe, and by him

are all beings created, protected, and finally destroyed. From him proceed the physical existences such as fire, air, water, earth and sky with the quarters. He is identified with the five senses, with their objects, and functions; with the five kinds of breath; and with the heart (Antahkarana), mind (Manah), understanding (Buddhi), energia or mind-stuff (Chitta), and with the ego (Ahankara). He is all the gods and the Vedas in himself. He is of the nature of bliss, knowledge, and wisdom. He is verily Brahman. In the Akshyupanishad, he is identified with the Purusha, and we are told that he assumes the form of the Sun with thousands of rays, and shines for the good of the people. In this Upanishad is repeated that most sublime prayer of the Brihadaranyakopanishad, which is here employed with reference to the Sun, to whom is offered the following prayer: "Oh, Lord and essence of Light, lead me from falsehood to Truth, from darkness to Light, from death to immortality." The Sun is further identified with the Self when it is said in the Suryopanishad: "I am that Sun." Persons who worship the Sun as Brahman become powerful, active, and intelligent, and acquire long life.

In the Ganapatyupanishad, god Ganapati is described as having the big face of an elephant, one tusk and four hands with significant sharp weapons that destroy the difficulties and sins of his devotees. He is red, with a large belly and sharp ears. He is a great bestower of boons, and is abounding in compassion for his devotees. He is the cause of the universe, who manifested himself before creation, and who is beyond Prakriti and Purusha. The world is created, supported, destroyed, and recreated by him. He is earth, air, water, fire, ether, and all elements; he is speech, he is verily the vital principle. He is beyond the three qualities, beyond the three bodies, and beyond time; he is all the three powers. He remains as the eternal sub-stratum

of the world. He is all gods,—Brahma, Vishnu, Rudra, Indra, Agni and the rest. He is all the worlds such as Bhuh, Bhuvah, Svah, etc. He is one without a second, full of bliss and harmony. He is manifestly the Supreme Reality, and Eternal Spirit, and the Absolute Incarnate. He is veritably the Brahman which is all that exists. He is in fact the Self. He is requested to protect the devotee in all states and from all sides. Those who meditate on him are never obstructed by difficulties, are freed from all sins, and acquire riches, virtue, and final beatitude.

The description of the three gods with their respective cosmic functions is to be found scattered in almost all New Upanishads. This makes their Pauranik tenor quite clear. God Brahma is said to be the creator of the world, God Vishnu the protector, while God Rudra has to perform the function of destroying the world. Vishnu and Rudra have been made the object of their eulogy by many New Upanishads, but Brahma remains only the cosmic creative power personified, and is in no Upanishad described as a very prominent god. He is almost always described as playing a subordinate part, being only the creator of the world.

13. *The goddesses in the New Upanishads.*—Devi is pre-eminently a deity of the Saktas, and the description of the different goddesses in the New Upanishads unmistakably shows the influence of Saktism, which is also responsible for the introduction of the technique of Tantrism into these Upanishads.

(a) *Devi*:—It is significant to see how these Sakta Upanishads combine the beautiful and the horrible in their description of their particular goddess Mother or Power incarnate; for example, the Sumukhi Upanishad tells how the goddess Sakti should be meditated upon as a beautiful young girl of sixteen, who is at the same time seated on a

corpse, and is adorned with garments and ornaments besmeared with blood. In the Bahvrīchopaniṣad the following different goddesses are mentioned: Mahatṛipurasundarī, Bālambikā, Bāgala, Matangi, Svayamvarakalyāṇī, Bhuvānesvarī, Chamunda, Chanda, Varahī, Tiraṣkarinī, Rājamatangi, Sukāsyamālā, Laghusyāmālā, Asvarudhā, Pratyāṅgirā, Dhūmavatī, Savitrī, Sarasvatī, and Brahmanāṇḍakalā. There may be Upaniṣads dealing with each one of these goddesses, emphasising the various aspects of power. But we find that the Upaniṣads in which they are mentioned, describe Mahatṛipurasundarī only, and identify her with the rest. The Saubhāgyalakṣmī Upaniṣad contains a Tantrico-Yogic description of the goddess Mahalakṣmī, whose worship, we are told, secures the knowledge called "Śrividya." Goddess Durgā forms the subject-matter of the Tripurātāpinyupaniṣad, the Tantric details of which have been already referred to in a former section of this chapter. The Guhyakālyupaniṣad contains a very splendid description of the macrocosmic meditation on the great goddess Mahadevī. The Bahvrīchopaniṣad, the Sarasvatīrahasya Upaniṣad, and the Devī Upaniṣads give further characterisations of the Devī.

(b) *Mahatṛipurasundarī*:— The Bahvrīchopaniṣad makes the goddess Mahatṛipurasundarī the object of its praise. The author of this Upaniṣad tells us that nothing existed in the beginning but the goddess alone, who afterwards created the world with all animate and inanimate objects. She is the supreme power that permeates the three worlds and the three bodies, and enlightens them both internally and externally. She is all forms, and she fills all space and time with her limbs. She is all sciences,—good, bad, and indifferent. She is verily the Self, and also every thing else that is not Self. She is a wave incarnate on the ocean of the bliss of conscious existence. She is the unique

consciousness of Brahmanic state. She is the Self, the universe, all gods, and all that exists. The only true thing is Lalita, and the supreme homogeneous Brahman is its inner meaning. She can be known only by experiencing the oneness of the Self and Brahman. This piece of knowledge, we are told, is known as Srividya, for the further details about which the Srividyamnayopanishad may also be referred to.

(c) *Sarasvati*:—Goddess Sarasvati is described in the *Sarasvatirahasya Upanishad* as the daughter of the four-faced god Brahma, and as supremely fair, with red lips and with body fully adorned with ornaments. She has four hands in which she holds the Akshamala, books and weapons. She is the goddess of speech; she is faith, retentive power, and intellect incarnate. She is the wife of the Creator. She is said to dwell in Kasmira, but we are told at the same time that she has her home on the tip of her devotee's tongue. She is the goddess of poetry. She is poetically described as one whose hairs are rendered beautiful by the rays of the moon, the Lord of Night. She is the river of nectar that removes the distress of worldly existence. She is verily Brahman, and hence has ever that Brahmanic nature. She creates the world by means of Prakriti, but is, in fact, Purusha, the supreme person.

(d) *Durga*:—The Goddess Durga is described in the *Devi Upanishad* as living in the lotus within the heart, and as refulgent like the morning sun. She has three eyes, and wears red garments. She is mild, relieves her devotees from the fear of worldly existence, and is kindness incarnate. She fulfills all desires, and hence is called the heavenly milch-cow. She is the goddess of Nationality. She is regarded as unknowable, as even Brahma and other gods do not know her real nature. She is infinite, unborn, incomprehensible, and One because of her omnipresence. She is also

not one as she is the whole universe. She is verily the Brahman and hence she is described in contradictory terms at the same time as she transcends all contradictions, as being and not being all this universe, as being and not being all gods, as being and not being all that exists. That, beyond which there is nothing, is called Durga.

14. *Description of the five forms of God Siva.*—Coming to the description of the Saivite gods, we may notice here the five forms of God Siva—Siva, Rudra, Pasupati, Sadasiva and Mahadeva.

(a) *Siva*:—The Sarabhopenishad praises God Siva as being supreme of all the Gods. He created the gods Brahma and Vishnu, and is really the father, governor, and Lord of all gods. He assumed the form of the great bird Sarabha and killed Nrisimha, who was destroying everything. He cut off the fifth face of Brahma, and defeated Vishnu at the time when Daksha performed a sacrifice, and bound him with snakes. He can destroy the three worlds by the fire in his third eye between the eye-brows. He burnt the God of Love to ashes. From him Brahma acquired creative power and Vishnu the saving knowledge of Brahman, which is fearless and beyond the reach of speech and mind. He inspired the great sages such as Sanatsujata, Vamadeva and others, and hence it is that all sages praise him. He is greater than Brahma and Vishnu, as he is not infatuated by Maya, while the latter are infatuated by it. His prowess is quite unimaginable. He is the Soul of all being and an object of worship for all. He is smaller than the small, and greater than the great and lives in the hearts of all as the inner Self. He is formless and changeless, omniscient and eternal. He is Truth and Joy ever abiding, and is, in fact, Brahman. This Upanishad seems to preach a kind of “doctrine of Grace” when it tells us that God Siva can only

be known by those whom he favours. In the Dakshinamurti Upanishad is described the god Siva in the form of Dakshinamurti, and those who worship him in this form with all devotion, with indifference to all worldly concerns, and with knowledge, get all their desires fulfilled, and become blessed; while in the Atharvasikhopanishad he is said to be the only object of worship, that frees men from the cycle of births and deaths. The Sivopanishad, again, contains a very good description of the way in which Siva is to be worshipped, the Linga being his great spiritual symbol.

(b) *Rudra*:—Rudra is another form of Siva. Yajñavalkya, the philosopher of the Jabalopanishad, recommends the worship of Rudra, who is supposed to enlighten a man with the knowledge of Brahman at the time of death, and this knowledge makes him immortal and secures him salvation. In the Nilarudropanishad, God Rudra is described as having come down to this earth in order to protect the people from dangers. He is gentle and looks to the good of the people. He drank the poison that appeared when the sea was churned, and thus saved the world from being burnt by that deadly poison. He is also Anger. He protects the people by means of his arrows and destroys all their sins. He manifests himself in a refulgent form which can be seen only by those who worship him, however low-born they may be. Otherwise even the Yogis cannot see his form. He protects the universe by surrounding it with his arrows. The Avyaktopanishad tells us a curious story about God Rudra. When Brahma created the world, he did not know how to make it live for eternal years, nor could he create a new world every time. He practised penance, and God Rudra presented himself before him in a bodily form with a bow in his hand, which was as it were, hermaphrodite, being made up of both male and female parts together. God Brahma separated the two, and made them live separately

and thus was creation continued. In the Atharvasira Upanishad, God Rudra is identified with Brahman. He alone existed in the beginning, and will exist for eternity. He enters the world and makes it live; he is all the Vedas, all quarters, all times, and all gods; he is all sacrificial fires and all animal and human existences. He is the oldest and the most supreme of all. He is both changing and changeless, perishable and imperishable, manifest and unmanifest. He is a great mystery. He is all-pervading, infinite, all-saving, subtle, Isana, Mahesa, and verily Brahman. Meditation on him secures immortality and salvation.

(c) *Pasupati*:—The Jabalyupanishad gives an account of god Siva or Isa in the form of Pasupati, the Lord of creatures. The Upanishad seems to be definitely connected with the Pasupata school of thought. Here we are told that the individual selves are beasts, since they are, like the beasts that live on grass, without reason, and are impelled or controlled by others. They, like them, endure all sorts of miseries and are tied to posts by their master. God Isa is the Lord of the individual selves.

(d) *Sadasiva*:—We have a description of god Sadasiva, another form of God Siva, in the Hamsopanishad, where the Yogic stages are described, and in the end it is said that the individual Self, by attaining to the last stage, goes beyond all opposites, and experiences the mystic union with god Sadasiva, who is all-pervading and all-powerful.

(e) *Mahadeva*:—The Bhasmajabala Upanishad, on the other hand, exalts Mahadeva, another form of Siva. He is said to live on the top of the Kailasa mountain, has the sun and the moon for his eyes, and is lustrous like innumerable suns and moons put together. He has his body besmeared with holy ashes, and a tripundra drawn on his forehead and wears the skin of a tiger. He shares his crown with his wife Uma, and is said to be of the nature of Om. He is as it were

a store of gold and of golden colour; He is the fourth, being beyond Brahma, Vishnu, and Rudra. He is one without a second, unlimited, without beginning and end, without parts and qualities, unstained and good. He is to be worshipped with the leaves of Bilva tree. Those who worship him thus with their hearts fixed on him get all worlds, and in the end become one with him.

15. *Gods of the Vaishnavite School, Vishnu.*—After Saivism, Vaishnavism! The gods Vishnu, Nrisimha, Narayana, Rama and Krishna or Gopala are the five Vaishnavite Gods of whom Nrisimha, Rama and Krishna are supposed to be Avataras or incarnations of Vishnu. There is only a passing remark about god Vishnu in the Vasudevopanishad, where it is stated that he is immanent in all things, inasmuch as he lives in the hearts of all, as fragrance in flowers, or fire in wood. The Tripadvibhutimahanarayana Upanishad gives further details about the great god Vishnu, who is described here as being omniscient and omnipotent, the sub-stratum, the Lord, Creator, Protector, and Destroyer of all; he is both being and non-being, and yet different from both; he internally and externally envelops all, is subtler than what is most subtle, and yet greater than what is greatest; he is the creator and also the destroyer of ignorance, he is knowledge incarnate and yet beyond it; he is the cause of all, the Father, Regulator and Preceptor of all; he is all joy, and the one object to be sought by the aspirants; he is immortal; he is All. It may be noticed here that Vishnupada is always identified with the highest state of the Self, namely that of its beatific union with Brahman.

(a) *Rama*:—As regards the other “forms” of Vishnu, it is important to note that instead of the four forms of Vishnu usually recognised in the Bhagavata school, namely, Vasudeva, Sankarshana, Pradyumna, and Aniruddha, we have

in the Gopalottaratapini Upanishad an enumeration of four other forms of Vishnu, namely, Rama, Krishna, Pradyumna, and Aniruddha, as objects of meditation. Of these we shall treat Rama first, and then proceed to describe Krishna. In the Ramatapini Upanishad, Rama is said to be the cause of the world, as the seed is of the tree. He pervades the whole universe, which he supports. He is all elements, all beings, and all gods. He is verily the Self of all gods. He is of the nature of bliss and spiritual harmony. He is refulgent, and assumes multifarious forms. He is verily the great Brahman. Meditation on him makes a man indifferent to the worldly pleasures, and secures wealth of spiritual wisdom. The same results are achieved by meditation on the Self which is infinite and full of bliss. Rama is therefore the Self. He is really Atmarama, i.e., the self-delighted. Further, the Ramottaratapini Upanishad tells us that All this is Brahman, and that Atman is Brahman, and that finally Ramachandra is the highest Brahman. He is the substratum of all, he is all peace and goodness, and beyond ignorance and infatuation. He is identified with Om. He is the highest Light. He is unchangeable, homogeneous, and One. Persons, who believe themselves to be identical with Rama, cease to be worldly men, and become Rama themselves. The Ramarahasya Upanishad exhorts the worship of Rama by saying that one who meditates on the name of Rama 96 crores of times is absolved from all sins—even if he might have murdered his mother, or father, or Guru, or hundreds of Samnyasins.

(b) *Nrisimha*:—Both the Nrisimhatapini Upanishads are devoted to the description of god Nrisimha. In the Nrisimhottaratapini Upanishad we are told that the whole universe is woven as warp and woof in god Nrisimha, that he is at all places and in all times, and in fact, the Soul of all that exists. Further, he is the Omkara, and he is Death.

Nrisimha is verily the Atman, and he is Brahman. The Skandopanishad tells us that he is the Soul of all gods, and that one who worships him comes to know himself to be Brahman, which is infinite, changeless and beyond thought. This is the highest state of Vishnu. It is clearly said in the Nrisimhottaratapini Upanishad that Nrisimha is Vishnu. Further a person who knows the identity of his Self with Nrisimha or Brahman gets all his desires fulfilled, becomes disinterested, has no desires left in him, and therefore desires nothing but his own Self. His vital breath is merged in Brahman, and being himself Brahman, he goes to Brahman.

(c) *Narayana*:—God Narayana is described in the Narayana Upanishad, as also in the Atmabodhupanishad, and generally in all Upanishads that treat of Samnyasa. The Tripadvibhutimahanarayana Upanishad, which is named after the great god Narayana, describes him as being verily Brahman, the supreme Light, and beyond all time, quality, and action; he is without any limitations, the eternal Purusha expressed by the sacred word Om, as also by all other mantras; he is without beginning and end, beyond all space and ever perfect; he is in reality the luminous Self with no equal or superior to him, endless and of unimaginable splendour; he is one without a second, full of bliss, the supreme ruler, ever existing, spotless, changeless, without name and pure. In the Narayanopanishad, we are told that at his mere wish came into being the world with all beings existing in it. All beings come into being, continue and cease to be in Narayana; from him proceed all Vedas and gods! The Rigvedasira says that he is eternal, all space and time, and that he is the one spotless God who is beyond change and beyond all names. One who knows him becomes Vishnu himself. It is said in Siras of the remaining three Vedas that a man who makes Narayana the object of his meditation gains long life, immortality and

freedom from future life. While in the Subalopanishad, we are told that at first nothing existed and everything was without beginning or substratum, and that all beings were created by the one god Narayana, who is said to be at the same time all the senses and their objects. He is all gods and Vedas, the sacrificial fire and also the oblations offered. The one god Narayana is the Father, Mother, Brother, Abode Shelter, Lover, and the supreme goal. He is time and space and parts thereof, and verily he is All. The one refulgent god Narayana, who has destroyed all sins, is the internal Self of all beings; the eternal, unborn One is placed in the cavern of this body; the fire, air, water, ether, and earth, mind, understanding, the vital principle, the Ego, the unmanifest, the imperishable, and Death—each of these forms the body of the Self, who lives and moves in them, and yet whom none of these knows.

(d) *Krishna*:—God Krishna is described in both the Gopalatapini Upanishads. He is the great god, of whom even Death is afraid, and the knowledge of him leads to the knowledge of all things. He is omnipresent, infinite, and ever abiding. He is the one God who lives hidden in the hearts of all as the internal Self. Though he is one, he manifests his glory in various forms. He is the eternal of the eternal, the life-force of the living, and the one among the many. He is verily the Atman. Of the two birds, the inseparable friends, that cling to the same tree, one eating the sweet fruit while the other is merely looking on without eating, Krishna is identified with the second. The two birds here stand for the individual and the Supreme Self, the one being attached to the world and the other being only an onlooker. Krishna is thus identified with the Supreme Self. Hence he is described as the supervisor of actions, as unique (Kevala) and as beyond qualities. Though he permeates the elements such as fire, air, water, earth,

and sky, as well as the corresponding sense-qualities, he is beyond them all. They are in him and he enters into them, and yet they do not know him. The same is the case with the mind; when everything has become the Self or god Krishna, what can possibly be thought? The Krishnopanishad contains a metaphorical description of god Krishna. We are told that Krishna is verily the eternal Brahman, kindness being his mother Rohini, earth Satyabhama, and the thousands of Upanishads, Vedic verses, being his wives. Peace of mind is supposed to be his friend Sudama, and Truth and Restraint his devotees Akrura and Uddhava respectively; hatred and jealousy are his adversaries Chakura and Mushtika respectively, and so on. Thus we find here that virtues are supposed to be the friends of Krishna and vices his enemies. The Gopalottaratapini Upanishad continues the metaphorical strain, and describes the three qualities and the Self as constituting his four hands. The five elements form the conch, the mind is the wheel, primordial Maya is the weapon called Sarnga, and the universe, the lotus—all of which he holds in his different hands. The first science constitutes his Gada; duty, wealth, and desire form his Keyura; what is beyond quality forms his neck, which is garlanded with eternity; the supreme Sattva quality is the ornament that adorns his head; and the imperishable existences are his ear-rings. Persons who meditate on him in this form attain salvation. The real nature of the Self is revealed to the devotees of Krishna, and they come to know themselves to be identical with Brahman.

16. *Reconciliation of Saivism and Vaishnavism.*—After this very brief review of the gods of the Saivite and the Vaishnavite schools, it is natural to ask whether in the New Upanishads any suggestions have been offered as to the reconciliation of the claims of the different gods of Saivite

and Vaishnavite schools. This reconciliation seems to be effected in four different ways. The henotheism of the various Upanishads, which are given to the extolment of the deities after whom they are named, is an evident ground of reconciliation. Thus if we consider the various sectarian Upanishads carefully, we shall find that even though they begin with an extolment of the deity after whom they are named, they end with an identification of their deity with all the heavenly gods, with the highest God, with the Self, and, in fact, with Brahman. The second way of reconciliation is a deliberate identification of the gods Siva and Vishnu in what we might call an "identitat" philosophy of Bhakti. Thus in the Skandopanishad we are told that Siva constitutes the heart of Vishnu, while Vishnu constitutes the heart of Siva, and that there is no difference between them, which is as much as to say that each of the deities represents the highest God. The third ground of reconciliation seems to be offered by what might be called a higher pantheism. Thus in the Maitreyyupanishad, we are told that the body is to be regarded as a temple in which the highest God is to be worshipped in the sure belief that the Individual Self is the same as the Universal Self. The dictum of higher pantheism namely "I am He" clearly involves the annulment of the claims of the different gods as independent or even as highest deities. Finally, the insistence on the efficacy of the Name of God, as in the Kalisantaropanishad, irrespective of any ritualistic or devotional ceremonialisms of the outer court, irrespective of any differences of caste or creed which have no place and significance in Parabhakti, offers an excellent means for the rejection of all sectarian modes of worship in the interests of a higher philosophy of devotion.

II. COSMOLOGY

17. *Five cosmological theories.*—As already noted in the Introduction, cosmology is no longer a subject of absorbing interest to the Neo-Upanishadic philosophers. The cosmological theories, however, that do occur in these New Upanishads are of a composite nature and show the influence of various systems of philosophy on the cosmological thought of the period. These theories may generally be said to be of five kinds: (i) Mythical or ritualistic (ii) Theistic (iii) Naturalistic (iv) Mythico-philosophical and (v) purely philosophical, which may be either illusionistic or realistic. We find in the first place mythical explanation of the creation of the world given in some Upanishads, which simply repeat or develop what has been already stated in the Old Upanishads. In the strain of the Old Upanishads we are told that the world was created by Saman or Omkara. Then, again, creation by the various gods, which may be called the Theistic theory of the creation of the world, as also creation from mantras, mentioned in some of the New Upanishads, show the influence of the Bhakti and Tantric schools of thought. Thirdly, there are a few Upanishads which, like the Old Upanishads, offer physical explanation of creation from such elements as water and sky. Fourthly, we find in some of the New Upanishads a combination of the various cosmological theories advanced by the other Upanishads. Lastly, the purely philosophical explanation of creation is also to be met with, and shows traces of influence of the philosophical systems such as Vedanta, Sankhya, and others. Before we proceed to discuss these theories, we may briefly note here the two-fold division of the whole Existence into Savita and Savitri as mentioned in the Savitryupanishad—the former re-

presenting the male sex and the latter the female, and both together forming a pair or couple inseparable from one another. Thus we are told that fire is Savita, and the earth, is Savitri. Similarly, Varuna, air, sacrifice, thunder, the sun, the moon, mind, and man are all supposed to be verily Savita with water, sky, hymns, lightning, heaven, stars, speech, and woman respectively as their Savitri. Savita and Savitri in all these forms are invariably found to live together, and they are considered to be inseparable.

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18. *Ritualistic Theory of Creation from Anushtubh and Sacrifice.*—Ritualism forms a very predominant thought of the early Indian philosophers. When they are unable to explain anything in any other way they resort to ritualism and explain it ritualistically. This holds good in the case of the cosmological thought of some of the New Upanishads. Thus the Nrisimhapurvatapinī Upanishad offers a mythical or ritualistic account of the creation of the world inasmuch as we are told therein that the world came into being from the Anushtubh or Saman. From Anushtubh are all these beings produced, in it they live when born, and into it they enter at the time of destruction. We are also told in the same Upanishad that god Brahma gained creative power from the Anushtubh mantra. The Mudgalopanishad on the other hand gives an account of the creation from sacrifice. There we are told that Brahma did not know how to create the world. He performed penance, and God Narayana presented himself before him in the form of Purusha, and told him to perform Nature-sacrifice. He asked him to think his senses to be the priests, his body the oblation to be offered, and God Narayana the receiver of the oblations; that he should regard the spring as ghee, the summer as the sacrificial fire, and the rainy season as the Soma Rasa. By performing such a sacrifice Brahma obtained the power to

produce the world, and created plants, animals, men, and everything that exists.

19. *Creation from water and ether.*—We must admit that there are a few Upanishads which try to explain the creation of the world from naturalistic or physical principles. It should be remembered, however, that the physical account of the process of creation offered in these Upanishads is in no way purely physical but only a mythico-physical one. In the strain of the first Greek philosopher, Thales, we are told in the Brihajjabalopanishad that there was in the beginning water only. Then was produced Prajapati on the leaf of the Pushkara tree. There arose a desire in his mind that he may create this world. From his mind was produced seed, and from seed the world. The Nrisimhapurvatapini Upanishad, again, tells us that all beings were produced from ether; in it they continue and into it they enter in the end.

20. *Creation from the gods.*—It is evident from our description of the various gods of the New Upanishads that each of them is credited with creative power; in fact, he is described as having created, supported, destroyed, or recreated the world, as he pleased. We may notice here, however, two points which are out of the pale of ordinary cosmological description. And first about Panchapada. In the Gopalapurvatapini Upanishad we are told that the earth and the different elements were produced by the five feet of God, Krishna or Gopala. From his first foot was born the earth, from the second water, from the third light, from the fourth air, and from the fifth sky or ether. Then again the account of creation by God Narayana as given in the Mahopanishad also deserves our attention as it is unlike the ordinary accounts of creation.

This Upanishad tells us that there was in the beginning nothing but God Narayana. He did not feel happy, since he was all alone. He thought, and from him, while thus meditating, was born Prakriti consisting of 24 elements, and Purusha, the twenty-fifth. The constituents of Prakriti mentioned in this Upanishad are almost the same as those of the Samkhya system. Ten senses with mind, ego, Prana and the Self (body), the ten gross and subtle elements make up the number 24. God Narayana desired again, and from his thus desiring were produced virtues such as truth, penance, celibacy, as also glory, success, and wealth. He desired again, and this time drops of perspiration fell from his forehead. These are really water, from which were produced light and the golden egg, the origin of Brahma. Further particulars of creation mentioned in this Upanishad need not detain us, as there is nothing in them that is not found mentioned in the other Upanishads.

21. *A mythico-philosophical account of creation.*—The cosmology of the Avyaktopanishad is a mythico-philosophical one, inasmuch as it adopts both kinds of categories in its explanation of the creation of the world. In the beginning there was nothing but One infinite Light only, which was both small and great, and which was formless, and all knowledge and joy. The One without a second became two-fold, green and red. The red light became male (Purusha) and the green became female (Maya), and both united together. Their combined vitality produced a golden egg, out of which came the Creator (Parameshthi). He desired to know from whence he was born, and what was his duty. A voice from the invisible told him that he was born of the Unmanifest, and his work was with the manifest. When he tried to know the Unmanifest, he

was told that that Light could not be known; but that if he intended to know it he should try to understand it by means of penance. He practised penance for a thousand years, and saw a Form full of Lustre, with the face of a deer and the body of a man. This was verily the form of the great Vishnu, who asked him to perform a sacrifice, regarding himself as an oblation, and god Vishnu as the sacrificial fire, so that he might obtain power to create the world. Thus was the Creator able to create the world and all that exists. The cosmological thought of the Tripadvibhutimahanarayana Upanishad, on the other hand, is very complex in its nature—being a fusion of Theology, Advaita and Samkhya. Here we are told that Ignorance is created and destroyed in the twinkling of God Narayana. Now God Narayana, who is verily the blissful Self and all Perfection, once in his twinkling opened up his eyes out of his own free will, and from him thus opening the eyes was produced Unmanifest, the first cause. From the Unmanifest was produced Mulavidya, from Mulavidya Mahat, the Ego, from the Ego the five subtle elements, from these, the five gross elements, from which was produced the egg of Ignorance, which is verily Narayana limited by Maya. This is really the gross Viraj incarnate. He is verily the Person with infinite heads, arms, hands, legs and eyes. He envelops all, becomes formed and formless existences; becomes knowledge, might, glory, power and refulgence. God Narayana assumes the form of the multiple, various, infinite, worlds; everything proceeds from Narayana and is in reality Narayana.

22. *Illusionistic and Realistic Cosmology.*—The philosophical theories of creation advanced in the New Upanishads are of two kinds: Illusionistic and Realistic. The illusionistic theory of creation explains the origin of the worlds

from Maya. In the *Sarasvatirahasya Upanishad*, for example, we are told that the world was created out of Maya which is identified with the goddess *Sarasvati*. In the *Ramatapini Upanishads* and in the *Sitopanishad*, *Sita* is identified with *Prakriti* or creative power of god *Rama*. We find a reference to illusionistic cosmology in the *Nrisimhapurvatapini Upanishad* also, where we are told that Maya is the power by which the world is created, and in the end destroyed. In the *Gopalottaratapini Upanishad* it is stated that Brahman is one without a second and the many are only the result of illusion, which involves merely an illusionistic explanation of the world. A full-fledged doctrine of Maya is only the work of the later Advaitic school of philosophy. It is sufficient for our purposes here to note that some of the New Upanishads refer to the Maya doctrine of creation, though they do not bring out the full implications of such a doctrine. As regards realistic schemes of creation, we may notice that all of them posit the highest Reality for the explanation of the processes of the creation of the world, though they may differ in their conception of this ultimate Reality. Thus in the *Yoga-chudamani Upanishad*, we are told that from the Supreme Brahman which is pure, changeless, eternal, perfect and limitless, was produced a power of the nature of Atman. From Atman was created ether, from ether air, from air fire, from fire water, and from water earth. Thus it was from Brahman, the highest Reality, that all worlds, all gods, animals, men, and objects were produced. The realistic account of creation which we find in the *Gopalottaratapini Upanishad* slightly differs from that given above, inasmuch as it uses some *Samkhya* categories also in its account. Here, as in the last Upanishad, we are told that in the beginning Brahman alone existed—One without a second. It produced the Imperishable; from the Imperishable

proceeded Mahat. Mahat created the Ego; from the Ego the five subtle elements were produced; and from these five elements came into being all creatures and all that exists.

23. *The alternate construction and destruction of the Universe.*—The account of the processes of creation and destruction as given in the Subalopanishad deserves special attention. We are told that in the beginning there was neither Being, nor Not-Being, nor both. From such an existence was produced darkness, from darkness the elements (subtle), from the elements ether, from ether air, from air fire, from fire water, and from water the earth. It produced an egg which lived for one year and then burst into two; the lower part became the earth, the upper part became the sky, and the middle part became the divine Purusha with a thousand heads, hands, and feet. He first created Death before he created all beings; Death, who was called Brahma, entered Brahman, and thus entering, created seven sons from his mind, who are indeed the Viraj. From the mouth of that Purusha were born the Brahmanas, from his shoulder the Kings, from his thighs was produced the merchant-class, and from his feet were produced the low-caste people. The moon was created from his mind, the sun from his eyes, air and Prana from his ears. From his apana (breath) were born the Yakshas, Demons and Gandharvas. The mountains came from his bones, and the herbs from his hair. Rudra, the god of Anger, was born from his forehead. All the Vedas, and all the sciences are but the breath of this great Being, in which all these beings, the golden Light, this Atman, as also all the worlds abide. That Being again divided itself into two, one part becoming a female and the other a male god, and from them all gods were created. In a similar fashion were

created all the sages, Yakshas, Gandharvas, the beasts of prey, as also the domesticated animals. We quote this description in detail only in order to show the extremely eclectic character of this Upanishad. It clearly reminds us of the cosmogonies of the Older Upanishads, though it definitely makes an advance over other older Upanishads in its ekpyrotic theory of destruction. We are told that the Great Being, from which everything started, became at the time of destruction the great cosmic fire and burnt all beings. The earth was then re-absorbed into water, water into light, light into air, air into ether, ether into the senses; the senses were re-absorbed into the elements, which were re-absorbed into Mahat, Mahat into what is unmanifested, this again into the imperishable, and the imperishable into darkness. Beyond it is the great God who is neither Being, nor not-Being, nor both. In this way does the Subalopanishad try to describe the process of the construction and the destruction of the world.

III. EMBRYOLOGY, PHYSIOLOGY AND PSYCHOLOGY

24. *The Embryology of the Garbhopanishad.*—The Embryology of the Garbhopanishad forms, as we have said, an original contribution to the development of Indian thought. We may briefly notice the subjects included in this Upanishad under the two main headings, origination and development, and try to bring out the significance of the opinions held on these headings by the philosopher of the Garbhopanishad as compared with the theories of modern embryologists. As regards origination or genesis, the author of the Garbhopanishad says that the embryo is the result of the union of the germinal and the spermatic fluids, and this union is declared by the modern embryologists to be the exclusive mode of generation in the case of animals of complex organisation. The relation of the two fluids is not found exactly determined even in the later development of Indian philosophy; but there is reason to suppose that some Indian thinkers at least upheld the spermatist theory as they thought that man supplies the seed, while woman supplies the soil. But in the present Upanishad it seems to be clearly maintained that both the parents equally furnish form and material to the embryo. As regards the development of the new being, the Garbhopanishad seems to recognise the law of differentiation, inasmuch as it holds that the primitive homogeneous mass becomes more and more differentiated* through successive stages, and thus gives rise to various organs, such as the head, legs, hands, and the other organs of the body. We may briefly notice here the account given in the Garbhopanishad, of the development of the embryo. We are told that during the first night the embryo assumes the form of

Kalila i.e. of a nucleous, like the one formed by flour thrown into water. After seven days it becomes like the egg of a hen; after a fortnight it becomes as hard as the fruit of a Bilva tree; and in a month it becomes as large and hard as a cocoanut. The head is formed at two months, and the legs in the third month; while the palms of the hands and feet, and the stomach, and the tunk, are produced in the fourth. The fifth is marked by the formation of the vertibral column with the spinal cord; while the nose, the eyes, and the ears appear in the sixth. The embryo is endowed with life in the seventh month and also becomes conscious of feeling. It attains complete development in the eighth month. It is evident from the account of the development of the embryo that the Garbhopanishad endorses the theory of Epigenesis, 'which makes the embryo arise by a series of successive differentiations from a simple homogeneous mass into a complex heterogeneous being', as opposed to the theory of Evolution which makes it pre-exist in the germ so that all the organs are formed at once and not successively. It is needless to say that modern embryologists have advocated the theory of Epigenesis. Then again, as regards the question as to how the difference between male and female offspring arises in the womb, the author of the Garbhopanishad maintains the Democritean opinion, that a male is born when the sperm predominates, and a female when the germ predominates. He further tells us that a neuter child is produced when the two fluids counter-balance each other; while twins are born if the fluid gets divided by the force of the air. If the mother or father is distressed at the time of the copulation, the child that is to be born becomes maimed, blind, stunted, and crooked. But the fact is that the embryo is at first a-sexual, and what determines the special changes remains even to this day a great mystery.

25. *An essay into physiology.*—The account of physiology as found in the New Upanishads is in no way systematic or adequate; it is limited to a bare mention of certain physiological facts and functions. We are thus told in the Garbhopanishad that the body is constituted out of the five elements, earth, water, fire, air and ether; that whatever is hard in the body belongs to the earth; that the fluids in the body are the result of water and serve to join one part of the body to another; that the hot constituents of the body are due to fire or light, and it is on account of them that forms can be seen; that whatever moves in the body belongs to air; that finally, space or vacuum in the body is due to ether. Thus each element has a different function to perform. The different senses such as those of vision, audition, smell, touch, and taste, are enumerated and we are told that man sees with his eyes, hears with his ears, tastes with his tongue, and so on. Further, the body is said to be nourished by four kinds of food—that which is (i) licked, (ii) sipped, (iii) drunk and (iv) chewed—and sustained by six kinds of Rasas, sweet, sour, salt, hot, pungent, and bitter. It is characterised by six qualities namely hunger, thirst, grief, infatuation, old age, and death. The words that a man speaks are further said to be of seven kinds, set in the primary notes of music, which are Shadja, Rishabha, Gandharoa, Madhyama, Panchama, Dhaivata, and Nishada respectively. There are seven kinds of humours in the body, one arising from another; thus the food-fluid changes into blood, the blood changes into flesh, the flesh is transformed into fat, fat is changed into bones; from the bones is produced the marrow, and from the marrow is produced the semen. The Mudgalopanishad mentions these same physiological categories, though under different names. It calls skin, blood, flesh, bones, muscles, and marrow, the six Kosas or

coverings of the body using the word Kosa in a different sense altogether.

26. *The phenomenal and mental selves and their loci.*—In the Atmopanishad the body with all its parts is called the outer self, that comes into being and ceases to be; while in the Yogachudamani Upanishad we are told that the living self is absolutely dependent on the Pranas for its existence. The breath is, in fact, the efficient cause of the life of the Self, which cannot live when the breath leaves it, as a ball cannot stand when it is hit with a stick. We may also mention here the affections of bodily existence which are described in the Mudgalopanishad as being the generation, preservation, growth, decay, and annihilation of the bodily self. Further, we may notice how in the Jabalopanishad the locus of the Self is described as being in the mid-point of the brows, the meeting place of Nasa and Varana, so called because they destroy all sins whatsoever. Finally, the Sarirakopanishad describes the locus of the mental Self which according to it consists of mind, intellect, egoism, and Chitta. The mind is said to reside at the end of the throat, the intellect in the face, egoism in the heart, and Chitta in the navel. This is evidently an attempt at the localisation of mental functions, which though it may not entirely stand the test of modern physiology, is yet to be valued as an ancient attempt at the solution of a riddle which has baffled the intellects of even modern physiologists.

27. *The Occult Physiology of the New Upanishads: Nadis and their functions; Plexuses; Location of Kundalini.*—As regards the occult physiology as met with in the New Upanishads, we may mention here only the Nadis, the Chakras or plexuses, and the Kundalini, reserving for the

chapter on 'Occultism and Mysticism' the discussion of the occult powers that are obtained by meditation on particular objects as located in these plexuses. In the Darsanopanishad we are told that the body is 96 *angulas* in length, and in the middle of it is a triangular plexus, the abode of the all-purifying light. The centre of the body lies at a point two *angulas* down the organ of generation and two *angulas* above the rectum. The Kandasthana is situated at a point 9 *angulas* distant from the Muladhara. In the space covering some four *angulas* is an egg-like form in the middle of which is the navel. The nerve that is in the middle of the Kanda is called Sushumna, round which are spread the other nerves. In the Yogachudamani Upanishad we are told that at the place below the navel and above the organ of generation is an egg-like bulb or knot, which is the source of all the nerves. The nerves are said to be 72,000 in all, but of them only 72 have been named. The Yogasikhopanishad and the Varahopanishad follow the account of the source of the nerves as given by the Yogachudamani Upanishad, while that in the Sandilyopanishad is in conformity with the account given by the Darsanopanishad. Thus we may say that the New Upanishads offer two explanations as regards the source of the nerves. The same difference of opinion is observed in the case of the number of the principal nerves that are mentioned by the New Upanishads. The Yogachudamani Upanishad mentions only ten as the principal ones, while the Yogasikhopanishad, the Darsanopanishad, and the Sandilyopanishad describe fourteen Nadis or nerves first and then proceed to discuss the locus of each of them in the body. The fourteen Nadis are Ida, Pingala, Sushumna, Gandhari, Hastijihva, Pusha, Yasasvini, Alambusa, Kuhu, Sankhini, Sarasvati, Varuna, Visvodari and Payasvini. The Yogasikhopanishad mentions some new ones such as Raka, Chitra etc., omitting some

from the list mentioned above. There is no difference of opinion as regards the location of the first three Nadis or nerves; the Sushumna is in the middle, the Ida to the left, and the Pingala to the right. But the location of other Nadis is differently described in different Upanishads. In the Darsanopanishad, we are told that the Sarasvati and Kuhu are on both the sides of the Sushumna, the Gandhari and Hastijihva at the back of the Ida, and the Pusha and Yasasvini at the back of the Pingala. The Visvodara is between the Kuhu and the Hastijihva, and the Varuna between the Yasasvini and the Kuhu; the Yasasvini is between the Pusha and the Sarasvati, and the Sankhini is between the Gandhari and the Sarasvati. The Alambusa extends as far as the excreting organ, the Yasasvini as far as the thumb of the left foot. The Pusha extends as far as the left eye at the back of the Pingala, while the Payasvini extends as far as the right ear. The Sarasvati goes upward, while the Hastijihva extends down to the thumb of the right foot. The Sankhini ends in the right ear, the Gandhari in the right eye, while the Visvodari is situated in the middle of the egg-like knot which is the source of all the nerves.

The description of the nerves in the Sandilyopanishad is almost the same as given above. The Yogachudamani Upanishad offers a very simple and clear description of these nerves. It tells us that the Gandhari is situated in the left eye, and the Hastijihva in the right. The Pusha and Yasasvini are said to be in the right and left ear respectively, while the Alambusa is on the face. The Kuhu is in the generative organ, and the Sankhini in the organ of excretion. The Varahopanishad, on the other hand, tells us that there is at the place below the navel and above the generative organ a bulb-like knot, the source of all nerves, where also is to be found a plexus with 12

points and in these points are located in cyclic order the eleven nerves, namely the Alambusa, Kuhu, Varuna, Yasasvini, Pusha, Payasvini, Sarasvati, Sankhini, Gandhari, Hastijihva and Visvodari, the Sushumna with the Ida and Pingala on its sides forming the main nerve situated on the first point. These are the principal nerves through which the vital breath is described as passing. The Yogasikhopanishad mainly follows the account given by the Yogachudamani Upanishad, and in addition mentions the functions of the nerves described. The Sushumna, twelve *angulas* in length, is called the Brahma Nadi, as it leads to the unification of the individual Self with the Brahman. The two Nadis, the Ida and Pingala on the two sides of the Sushumna, are described as being presided over by the Sun and the Moon respectively. The Vilambini is situated in the navel, where there is the egg-like Nabhichakra, the starting point of all the nerves, shooting in various directions. The nerves in the eye are the same as those described by the Yogachudamani Upanishad, but the Alambusa and Pusha are described here as residing in the two ears. The great nerve called Sura is in the middle of the brows, while the Sarasvati spreads as far as the extreme point of the tongue. The Visvodari governs the partaking of the four kinds of food, while the nerve called Raka enables one to drink water, creates hunger in a moment, and stores up the mucus in the nose. The nerve Sankhini shoots from the cavity in the throat, and carries the essence of food to the head. There are three nerves that pass down the navel, the Khus excreting the dirt in the body, the Varuni governing the passing of urine, and the Chitra excreting the semen. The philosophers of the New Upanishads also supposed that when the breath passed through these different Nadis, it performed different functions, and therefore they gave different names to it. They called it "Naga" when it

governed the process of eructation; "Kurma" when it helped the process of opening, as of the eyes; "Krikara" when it produced hunger; "Devadatta" when it produced yawning; and "Dhananjaya" when it did not leave even the dead body and was omnipresent.

The plexuses or nerve ganglia form an important part of the occult physiology as discussed in the New Upanishads. Six plexuses are described in the Yogasikhopanishad. They are respectively the Adharachakra with a triangular shape, in between the organs of generation and excretion, the Svadhishtanachakra with six petals in the organ of generation, the Manipura with ten petals in the navel, the Anahata with twelve petals in the heart, the Visuddha with sixteen petals in the cavity of the throat, and the Ajnachakra with two petals in the middle of the brows. The Chakropanishad mentions these six plexuses, and tells us how the mantra-*nyasa* is to be performed with reference to these. The plexuses described by the Yogakundalyupanishad are absolutely the same as those in the Yogasikhopanishad. A greater number of plexuses, however, are mentioned in the Saubhagyalakshmi Upanishad. There, in addition to the plexuses mentioned above, are described the Taluchakra, Bhruchakra, Nirvanachakra and Akasachakra. The first is said to be in the hole near the uvula, resembling the tongue of a bell, and to have ten or twelve petals; the second is of the size of a thumb and is between the brows, the third is in the Brahmarandhra; the fourth is like a lotus of sixteen petals with the face turned upwards and is the source of great power. We need not mention here the objects that are to be meditated on in these different plexuses, and the occult results of such a meditation. We shall take due notice of these in our chapter on 'Occultism and Mysticism.' It is very significant to remember in the case of the plexuses that they have been recognised by

modern physiologists and the Svadhishtana, Manipura and Anahata Chakras are known in modern physiology as the hypogastric, solar and cardiac plexuses respectively.

Finally, we may consider the Kundalini and its location as described by the New Upanishads. The Kundalini is the supreme power residing in a dormant state in the triangular Muladhara. In the Darsanopanishad we are told that it is down below the bulb-like knot which is the source of all Nadis. The Yogachudamani Upanishad describes it as a divine power that stands closing the door to Brahman. It is to be roused by the breath, and internal fire, and mind. The Yogasikhopanishad exalts it by stating that it is from the Kundalini that the wind and fire, the Bindu and Nada, the individual Self and the mind all proceed, and that it is the meeting place of Jiva and Siva.

28. *The Psychology of the New Upanishads is based on the recognition of the Self.*—We now pass to the consideration of purely psychological problems raised by the New Upanishads. The psychology of the New Upanishads like that of the Old is squarely based on the recognition of the Soul or Self. The Self is called the internal Self to distinguish it from the body which is called the external Self. The essential nature of the Self we shall discuss when we come to deal with the metaphysical problems raised in the New Upanishads. Here it is sufficient for our purposes to note that it is the experiencing Self that is the subject matter of psychology. The apprehending Self that perceives all things such as earth, fire, water; that is conscious of pleasure and pain; that experiences feelings and emotions; that sees, hears, tastes and smells; that has memory and is affected neither by illusions nor by deceptions; that is the “internal Self” of the Atmopanishad. This Self it is that learns and understands all the sciences and performs all

actions. This Self is also called Hamsa by the Mantrikopanishad, and described as infinite and unchangeable. As the author of the Subalopanishad would have it, this pure, shining, divine Self or Soul, with form unimaginable and yet bodiless, brilliant, immortal, full of bliss, and lord of all, is placed in the cavern of the body which is filled with flesh, marrow and phlegm; this soul is declared to be distressed in the body, which is false like a painted wall or like an imaginary city in the sky, which is unsubstantial like the interior of a plantain tree, and is transitory like water bubble. This raises the problem of the relation of the body to the soul: How could the soul, which is thus absolutely different in its nature from the body, come to reside in the body at all? As already noted, the author of the Subalopanishad would answer that in reality the soul is absolutely free and transcendental, and unshackled by the trammels of the body. It is only through Maya or ignorance that people consider it as being confined within the prison-walls of the body. When they come to know the real nature of the soul, they realise themselves to be absolutely free and in no way connected with the body and its affections. Thus is the problem of the relation of the body to the soul solved, by declaring the body to be a chimera, an illusion, a mere puff-paste of nothing.

29. *The three bodies and the four states of the Individual Self.*—The Yogachudamani Upanishad tells us that man has three bodies, namely the gross or material body constituted out of the five gross elements; the subtle or Lingasarira constituted out of the ten different senses of perception and action, the five objects of perception, the five kinds of vital breath, and the four kinds of consciousness; and finally, the causal body constituted out of the three qualities. Then again we are told that man experiences four different states

of consciousness. The acute analysis, which the Mandukya Upanishad had made of the four states of consciousness, is bodily adopted by almost all the New Upanishads, which treat of this subject. Thus in the Naradaparivrajakopani-
 shad we are told that the Self passes through four states of consciousness, namely those of wakefulness, dream, deep sleep, and a fourth which we may characterise as "pure-Self-consciousness," since a super-conscious state of consciousness is a contradiction in terms. In the state of wakefulness when the Self is conscious only of the external world and enjoys gross objects, it is called Vaisvanara. In the second state, that of dreaming when the Self is conscious of the internal world and enjoys subtle objects, it is called Taijasa. When the person in sleep desires no desires and dreams no dreams, that state is known as the state of sound sleep. In that condition the Self, being centred in itself, is full of knowledge and illumination; the imperishable, omnipotent Self, enjoys in this state of deep sleep great bliss: it is then called Prajna. The fourth state of the Self is that of pure self-consciousness when the Self is conscious neither of internal objects, nor of external objects, nor of both; when it cannot be called even a "consciousness-mass" as it transcends both consciousness and unconsciousness, when it is invisible, uncommunicable, incomprehensible, indefinable; when it is beyond thought and beyond the possibility of indication, being the quintessence of intuition, in which the five kinds of sensation are finally resolved, and which is tranquil, full of godness and without a second: it is then called the Atman. It is to be noted that in the Naradaparivrajakopani-
 shad, as in the Mandukya Upanishad, the four states of consciousness of the Cosmic Self corresponding to those of the Individual Self are conspicuous by their absence. It was only in the later Vedanta that the Cosmic Self as it is looked at from the point of view of its

states comes to be called Viraj, Hiranyagarbha, Isa, and Brahman respectively. It is sufficient for our purpose to note here the absence of this parallelism in the New Upanishads.

30. *A few points about the states of consciousness.*—There are, however, a few points even in the New Upanishads concerning the discussion of the states of consciousness which deserve careful consideration. In the first place, we have to take account of the attempt at the localisation of these states of consciousness in the Naradaparivrajakopanishad. There, we are told, wakefulness is located in the eye, the dream state in the throat, sleep in the heart, the "fourth" state in the head, of man. The Parabrahmopanishad on the other hand locates the first three states of consciousness in the navel, heart, and throat respectively, while it agrees with the Naradaparivrajaka Upanishad in locating the fourth state in the head of man. It may be true to say that the head is the place of the fourth state of consciousness, as the eye is the place of the state of wakefulness. But to say that the dream state is located in the throat or sleep in the heart is something that passes our physiological understanding. Then, secondly, a very bold attempt is made by the Mandalabrahmanopanishad and the Turiyatitopanishad to posit a "fifth" state of consciousness, as if the four states already enumerated are insufficient as an inventory of the states of human mind. These Upanishads declare that over and above the states of wakefulness and dream and deep sleep, and the un-nameable "fourth," there is a "trans-fourth" state of consciousness. It is conceivable that the state of man's consciousness in ecstasy is one which cannot be in any way described by any or all of the marks which characterise the states of wakefulness or dream or deep sleep. It is for this reason that we allow the recogni-

tion of a fourth state of consciousness and call it the "intuitional" state or the state of "pure Self-consciousness" or as in Yogic terminology, the state of "super-consciousness." But to posit a state which is beyond this intuitional, ecstatic, supraconscious state is absurd since it involves a *regressus ad infinitum*. Thirdly, the Mandalabrahmanopanishad marks an advance over the old conception of the earlier Upanishads that the mind in deep sleep must be regarded as unified with Brahman, as if there was no difference whatsoever between the state of deep sleep and that of beatific union with Brahman. The Mandalabrahmanopanishad points out that even though the state of deep sleep is like unto the state of ecstasy in the like annihilation of the mental apparatus in either state, still there is this great difference between the two: that while in the state of deep sleep the mind is absorbed in darkness and is incompetent to lead him to salvation, in the state of ecstasy, the mind is merged in supreme light, is steady, calm and tranquil like the sea, unruffled, as a lamp undisturbed by wind, the illusion of worldly existence, which is only the result of ignorance, being dissolved, when the mind becomes absorbed in that never-fading light of the supreme beatific All-seeing consciousness.

31. *The four-fold division of the intellectual Self.*—There is, however, one very important consideration as regards the division of the intellectual Self, which we find in the New Upanishads. This is what we might call the theory of the Antahkaranachatushtaya (the four-fold division of the intellectual Self) in the New Upanishads, which also plays a very important part in the later Vedanta philosophy. Thus, though we meet with the four-fold division of the intellectual Self in so many of the New Upanishads, the idea very prominently occurs in the Sarirakopanishad, where we are told that intellectual Self must be

regarded as four-fold, as consisting of the faculties of Manas, Buddhi, Ahankara, and Chitta. The first faculty is described as enabling us to imagine things, the second as introducing an element of determination in our action, the third causing self-respect, and the fourth enabling us to retain whatever is received. We might thus regard the four divisions of the intellectual Self as being merely the imaginative, the determinative, the egoistic, and the retentive sides of consciousness. We can very well agree with this division of the intellectual Self, barring only the third out of the four aspects of it. The egoistic side of consciousness is not on a par with either the imaginative, or the determinative, or the retentive consciousness. But this is a problem for psychologists which we need not stop here to consider in detail. In any case, it remains true that the attempt at the division of the intellectual Self in the Sariraka Upanishad is a very clever attempt at a psychological analysis of the different functions of the human understanding, namely those of imagination, decision, and retention. And when we add to these three functions another which was later super-added in the five-fold scheme of the Antahkarana Panchaka—namely that of cogitation proper, the function of the Antahkarana—the recognition of the different functions of man's consciousness becomes complete even from the modern psychological point of view. The bold attempt of the author of the Sariraka Upanishad, however, to localise these intellectual functions cannot but fail to engage our attention. He proceeds to localise the imaginative faculty at the end of the throat, the determinative faculty in the face, the egoistic consciousness in the heart, and the retentive faculty in the navel. Here again the two elements in the scheme of localisation, namely, the localisation of the determinative faculty in the face, and of egoistic consciousness in the heart, is sound enough. But what the imagina-

tion has got to do with the throat, and the faculty of recognition with the navel, passes our understanding. This, however, cannot prevent us from highly praising the attempt at the localisation of psychical functions by the philosopher of the Sariraka Upanishad.

32. *The Eschatology of the New Upanishads*.—As already observed in the Introduction, eschatology no longer remains an interesting subject for the thinkers of the Neo-Upanishadic period. As men advance in thought, interest in practical things predominates with them, and the impulse to wonder gradually vanishes. Hence we find that the great eschatological ideas of the Old Upanishads are but feebly echoed in the New Upanishads. The interest has dwindled, and we hear the voice of eschatology as from the grave. In the Pindopanishad, an inquiry is instituted to answer the problem of the post-mortem existence of mind or spirit. The sages that went to Brahma asked him two questions. Where does the spirit reside when it leaves the body, the different parts of which the body is composed having been dissolved into the respective elements from which they came? And, secondly, how is it that a dead person can still partake of the food offered to him after his death, since his life and consciousness have ceased to exist? God Brahma answers that the spirit, after leaving this mortal body, lives for three days in water, for three more days in fire, for three other days in ether, and finally for one day more in air. This probably is the reason why the first ten days after a man's death are taken as the mourning period. Secondly, god Brahma tells the sages that the offering of ten rice balls helps to give the departed soul the different parts of his (astral) body. From philosophic theorisings about eschatology, we have here descended into mere ritualistic and mythological explanations of certain

customs which justify a ceremony like the Sraddha, and philosophical reflections are at an end. Even the account which the Subalopanishad gives of the destiny of the human soul after the death of the physical body is far from being either philosophically or even physiologically convincing. We are told in this Upanishad, that in the heart there is a mass of flesh, in the middle of which is a lotus with beautiful outspreading petals. In the middle of the lotus, we are told, there is a sea (!), in the middle of which again is a Kosa, in which there are four different nerves, namely Rama, Arama, Ichchha and Apunarbhava—a list with which the study of the Old Upanishads has not acquainted us. Through the Rama nerve, a man goes to good worlds by good actions; through the Arama, to bad worlds by bad actions; through the Ichchha, he goes to any world he may desire; finally, through the Apunarbhava, he is enabled to break the Kosa in the heart so as to pass on successively to the skull of the head, to earth, to water, to light, to wind, to ether, each of which he breaks in turn. He then breaks open the Mind, and then the Source of all Beings, then the Mahat, the Avyakta, and the Akshara, and finally Death itself. Then he becomes one with the supreme God, who is neither being, nor non-being, nor both. This according to the Subalopanishad is the Nirvananusasana or the doctrine of eschatology. The mythological tone of this solution of the eschatological problem is apparent on its face, and it is to be valued only as an “attempt” at the solution of the problem. Finally, we may briefly notice the beautiful poetic description, as given by the Tripadvibhutimahanarayana Upanishad in the strain of the Kausitaki-Brahmanopanishad, of the passage of the soul of a man who has attained the beatific vision, when he has shuffled off the mortal coil. We are told that he assumes the form of Maha Vishnu, full of infinite lustre and bliss

of Brahman, and having come across the stream of infinite joy flowing from the divine feet in the sphere of the sun, he bathes in it by mind only and becomes Narayana incarnate. Here he assumes all the unique marks of Maha Vishnu, puts on all divine ornaments, and surrounded by all the attendants of Vaikuntha, protected by Vishvaksena and led by Sudarsanapurusha, he passes through the sky, and having crossed the innumerable holy worlds, and being duly welcomed and worshipped by the inhabitants thereof, he comes to Satyaloka. Here he is duly honoured by the attendants of Brahma; he worships Brahma and is duly worshipped by him and his attendants. Thence he goes to the world of Siva, and thence passes through the sphere of the great sages, crosses the solar and lunar circles, and reaches the sphere of Dhruva. Thence he marches onwards, and having come across the river Vijara (Ageless), he bathes therein and leaves off the subtle body and assumes the form of Maha Vishnu and comes to the Brahma-maya Vaikuntha, which has innumerable ramparts, palaces, ornamental arches, aeroplanes, gardens and the glittering peaks of mountains—all of these being full of the bliss of Brahman. In the middle is the great mountain of the joy of Brahman, unparalleled, eternal, faultless, infinite, and limitless; and on it shines the divine mass of Light which is also infinite bliss. Thence he passes through a network of the innumerable spheres, and having crossed the various Vaikunthas such as Tripadvibhuti Vaikuntha, Vishvaksena Vaikuntha and Sritulasi Vaikuntha, he finally comes to realise the unity of himself with Brahman, and becomes one with Brahman.

IV. METAPHYSICS

33. *Introductory.*—As already observed, the New Upanishads merely continue the thread of argument of the Old Upanishads, and the same problems recur here with almost the same solutions. As in the Old Upanishads so in the New Upanishads also metaphysics or philosophy is looked upon as the Science of sciences. Thus we are told in the Rudrahridayopanishad that there are two kinds of sciences—Para and Aparā; that the latter includes the study of all Vedas, and all the sciences of understanding such as grammar, poetics and astronomy, since it is the nature of understanding to make the not-self the subject-matter of its discussion ; and that the Para or the supreme science is that by which is realised the imperishable, supreme Self, who is invisible, imperceptible, formless, eternal, almighty, very subtle, and yet all-pervading and unchangeable. The science of Brahman or philosophy is, again, supposed to be the *terminus ad quem* of all the other sciences which are regarded as finding their completion and fulfilment in it. Thus we are told in the Amritanadopanishad that a wise man who has mastered all the sciences should continue in his study of those sciences only so long as he has not attained the supreme science of Brahman, using the other sciences only as a lamp that lights the dark path of ignorance and enables one to reach the highest goal, namely the realisation of Brahman. He should never waste, in the enjoyment of wordly pleasures, his life which is as transient as a flash of lightning. He may put aside the lamp of knowledge of the other sciences only when it has dispelled the darkness of ignorance that envelops the treasure-house of Brahman, and has revealed to him the precious stones of realisation, lying hidden in that treasure-house. The Amritabindupanishad also declares that he may do away

with all other sciences, when he has gained the knowledge of Brahman, as a man, intending to obtain the grains, does away with the chaff when he has obtained them. Again, in the Kaivalyopanishad we are told that the sage Asvalayana approached god Brahma and requested him to give him instruction in the supreme science of Brahman, which is ever discussed by the sages, which, like the Self, is in the hearts of all, though engrossed by the darkness of ignorance, the cause of all sins and miseries, and which leads one to the realisation of the Supreme Person.

34. *Brahmavidya or Philosophy: Nature of Maya, the Individual Self and Brahman.*—The New Upanishads like the Old regard Brahman as the ultimate Reality. But the question arises, how could the world be caused by Brahman which is absolutely distinct and separate in its nature from the world? Some of the New Upanishads bring in Maya or Avidya to solve this question of the creation of the world, though it must be admitted that a full-fledged doctrine of Maya is the work of later Vedanta only. We are told in the Tripadvibhutamahanarayana Upanishad that Avidya is produced when God Narayana, who is identified with Brahman or Self, opens up his eyes in his twinkling, and that it is destroyed when he shuts his eyes, and that though it may then appear to have been wholly destroyed, it rises up again like frogs in rainy season when he opens his eyes again. Its recurrence is due to the very subtle and old impressions unconsciously left on the mind by past good or bad actions producing pleasure or pain, and with it come into being all the results consequent upon it. The distinction of God and the individual Self (Jiva) is due to the conditions of cause and effect: God is the condition of cause and Jiva of effect. The great Maya of God is endowed with various infinite powers, and yet

absolutely obeys His orders, and follows His desires; it is as it were the sport of Maha Vishnu incarnate, the home of a network of births, unperceived by the god Brahma and others. Even though the impressions of Avidya are swept away from the mind with various efforts, they rise up again after a time. The Brahmanic or macrocosmic consciousness comes to be reflected in these impressions, and hence some suppose Jivas to be but mere reflections of Brahman; while others consider them to be limitations caused by the impressions of the mind. Some again say that Jivas are conditioned by the subtle body composed of the elements, while others think them to be the consciousness reflected by the understanding. The Jiva or the individual Self again is supposed to be Brahman under the influence of Maya, on account of which he appears to be many, though in fact he is one. Thus we are told in the Kaivalyopanishad that the individual Self is essentially of the same nature as Brahman but comes to assume bodily form, and enjoys the pleasures of the world on account of Maya. He passes through the various states of consciousness and is affected by pleasure and pain. He is, however, freed from all miseries and the cycle of birth and death when he attains to the knowledge of Brahman. But so long as this knowledge is not attained, the Jivas, says the author of the Tripadvibhutimahanarayana Upanishad, move in the cycle of the unsubstantial worldly existence desiring for the useless pleasures of the senses. And this worldly existence is eternal on account of the illusion being eternal. This world which is the scene of manifold action is again declared to be of two kinds—one caused by knowledge and the other caused by ignorance. The former is evidently eternal as it is of the nature of the eternal pure joy; while the latter is according to some eternal on account of its unbroken continuity, but according

to others it is transitory owing to the deluge that we hear of. But this is declared to be impossible by the author of the Upanishad under discussion, as he supposes all diversity caused by ignorance (*Avidyaprapancha*) to be in reality due to the aggregating and segregating action of the great *Maya*. Thus in reality nothing exists, everything being the result of the working of the illusory *Avidya*. For Brahman alone exists, the One without a second, and the many do not exist; hence everything else except Brahman is futile. The supreme Brahman is infinite knowledge and Reality. Limited by *Maya*, Brahman seems to be possessed of qualities and conditioned but when that limitation is removed it is seen to be in fact without qualities or parts, just as the pure white crystal seems to be red when near the flowers of the Japa tree, but is seen to be the pure crystal when those flowers are taken away. The *Katharudropanishad* on the other hand, seems to bring out a subtle distinction between *Avidya* and *Maya* when it tells us that God is Brahman modified by *Maya*, and the Self is Brahman modified by *Avidya*; while the *Mahavakyopanishad* identifies Brahman or Self, and *Maya* with Light and darkness respectively. In the *Amritabindupanishad* again we are told that one Brahman alone is real, the many being the result of illusion. Name, form, and sacrifice are brought by the *Mantrikopanishad* in the category of the many and are described as illusory. The *Mudgalopanishad* describes family, lineage, caste, colour, *asrama* and form, as the six great illusions. Thus the New Upanishads solve the problem of the one and the many by saying that Brahman alone is real, and that the many do not exist in reality.

Now Brahman as the highest Reality, forms the subject-matter of almost all the New Upanishads, since it is the knowledge and realisation of Brahman alone that secures to man supreme and ever-lasting bliss, the one end which

all men should strive to attain. It is not, however, possible for us to include here the description of Brahman as given in all these Upanishads; we shall therefore content ourselves by mentioning only those Upanishads that contain something peculiar and worth noting. The *Atmopanishad* calls it the supreme Self and describes it to be as small as the one hundred thousandth part of the point of a grain of rice. It is never born and it never dies; it cannot be dried or cut into pieces; it can neither be burnt, nor wetted, nor torn; it never trembles. It is without quality and without limbs, and is free from impurity. It is pure, subtle, the seer of all, and without any difference and change. It is one without a second, existing at all times in perfect form, and extending everywhere. It is beyond all senses and their objects, and beyond all desires, thought, and action. It is all goodness and purifies everything impure. The *Amritabindu Upanishad* regards Brahman to be two-fold—the *Sabda-brahma* or *Logos* comprising all the sciences, and the Brahman imperishable. The first is only secondary, and leads to the knowledge and realisation of the second which is primary. And knowledge, we are told, is the same whatever be its source, just as milk is alike whatever be the colour of the cows. Further, Brahman is described to be unfathomable and without any beginning. It is without parts and beyond any expression or indication by means of any simile. The *Tripadvibhutimāhanarayana Upanishad* starts the question “Is Brahman formless or has it any forms?” and declares on the grounds of Veda, logical inference, and actual experience that what has form consists of parts and is necessarily perishable; while what is formless has no parts and is therefore imperishable; that they are contradictory in their nature. It further mentions the various kinds of what has form and goes to prove that the difference here being only of emphasis, which is no real difference at all,

there is no contradiction of form and non-form in the supreme and omni-present Brahman with infinite and manifold powers, when its real nature is known—the contradiction arising only in the absence of such a knowledge—just as the all-pervading and formless air which seems to have form when it comes in contact with the skin, but, has, in fact, no such distinction. Even in such incarnations of the supreme Brahman as Rama and Krishna what was aimed at was the final beatitude. If it be maintained, on the other hand, that the supreme Brahman is verily formless only and has no form, the supreme Brahman becomes material like the sky which also is supposed to be absolutely formless. It is therefore clear that the form and no-form are really natural to Brahman. Brahman or the Absolute is personified in the Mudgalopanishad and is described to be infinite in space and time. The Rudrahridayopanishad declares Brahman to be the sub-stratum of all, without duality, supreme and ever-existing. It is full of bliss, and beyond the reach of speech and mind, and, it being duly known, all this becomes easily known. It again identifies Brahman with Siva and says that there is no distinction in substance between Jiva and Siva, the individual Self and the supreme Self, just as there is no distinction in the sky—the sky thought of as covering a muth or a jar, being only illusory. The Panchabrahmopanishad regards Brahman to be five-fold and to be the cause of all causes, unknown even to the gods, greater than the great, the illuminator of the universe, which is finally absorbed in it, the highest Abode and all peace. It again seems to look upon Brahman as the one cause which being known everything else is known, just as earth being known all things made of earth become naturally known—there being no essential distinction between cause and effect. As the Mantrikopanishad would have it, Brahman is the alpha and the omega

of all creation, and in it are woven all things as warp and woof. The Advaitopanishad again tells us in a realistic fashion that the world is Brahman itself, just as the light of the sun is the sun itself; while the Kaivalyopanishad proclaims Brahman to be all-powerful, immortal, and the source of the creator. It is without beginning, middle, and end; it is the vital principle, full of bliss, and unique in its nature. It is the soul of all; it is to be known by the Vedas, and is verily the great sub-stratum of the universe; it is beyond sin and merit, good and evil, existence and non-existence. The Imperishable is said in the Aikaksharopanishad to be the creator, protector, lord and the Life of the universe. It is self-created, all-knowing, and with faces everywhere. It is male, female, and child. It is all action and order in the universe. It is the source of all gods, all Vedas, and all sacrificial hymns. In the Niralambopanishad the Brahman is identified with the vital impetus; is declared to be full of purity, goodness and peace. It is transcendent, as the Nadabindu Upanishad puts it, and beyond all qualities.

35. *Prakriti and Purusha*.—The eclectic nature of the New Upanishads is evident from the fact that the Purusha and Prakriti and other categories of the Samkhyas appear prominently in many of them. We are told in the Sarirakopanishad that Pradhan or Prakriti consists of twenty-four elements, that the individual Soul is called the Kshetrajna, while the Purusha is said to be greater than these and beyond these. As already observed, the number of elements that constitute Prakriti as mentioned in the Mahopanishad is also the same as that of Samkhya, i.e. twenty-four. In the Niralambopanishad Purusha is defined as a sort of power of Brahman, which, when backed up by Prakriti, produces the world. The Mantrikopanishad describes Prakriti or creative power as assuming the form of a cow

or she-goat and as being the cause of all change in the world. It is said to be of eight forms, ignorant and yet eternal. We have already noticed that many of the New Upanishads that treat of Devi identify the goddess with Prakriti. The Purusha when under illusion thinks of Prakriti whom he inspires to create the world. The author of this Upanishad tells us that the Person is himself twenty-six-fold or twenty-seven-fold, or twenty-four-fold, or yet again as one, or two-fold or three-fold, or even five-fold. This is probably an enumeration, according to different systems of philosophy prevalent at the time, of the elements that go to make up the Person as modified by Prakriti, and not the Person proper. Now the Person proper is described by the same Upanishad as being free, and the one enjoyer of Prakriti, while the individual Selves are the enjoyers of the worldly pleasures only. He is described by the sages as the golden One that eats the fruits of the tree of the world, as the eternal Hamsa, who is himself indifferent. He is the sub-stratum of the world, he is Time, and Prana, and the God of Death. He is described as being beyond the elements that constitute Prakriti. The wise see that one, excessively bright, and omnipotent Being, with the eye of knowledge. All beings that exist are woven in him as warp and woof, and are in the end re-absorbed in him like rivers into the ocean. All beings become invisible when they are thus re-absorbed, but become visible again when they are created like the bubbles on the surface of water. The Brahmanas who know him to be Brahman, themselves become absorbed in Him. The Purusha of the Samkhya is thus identified with the Brahman of the Vedanta. This identification of Purusha with Brahman or the Self of Vedanta is to be found in many of the New Upanishads, for instance, in the Atmopanishad, and the Panchabrahmopanishad. In the Mudgalopanishad the Absolute is identified with the Purusha

who is said to have filled the whole universe and stood extended thousands of miles beyond it; while in the Kaivalyopanishad Brahman is regarded as the highest Person, and yet unmanifest and of infinite forms.

36. *The Atman described.*—The Atman also which is, in reality, Brahman, forms the object of discussion of almost all the New Upanishads. We shall briefly describe here the Atman or the individual Self. We have already mentioned the four-fold division of the individual Self and seen that it is called Atman when in the fourth state of consciousness. The same description of the Atman occurs in the Nrisimhapurvatapini Upanishad which tells us that he is the lord of all, omniscient, dwelling in the hearts of all, and the source of all; he is beyond both consciousness and unconsciousness; invisible, incomprehensible, indefinable, and beyond thought and indication. He is full of peace and bliss, and is alone without a second. The Atman is supposed by the author of the Subalopanishad to be the sub-stratum of the nine worlds, which are threaded on him as pearls on a string. The relation of the individual Self to the supreme Self discussed by the New Upanishads is the same as that found in the Old Upanishads. Thus we are told in the Gopalottaratapini Upanishad that the two birds (individual Self and the Supreme Self) cling to the same tree—one of them eats the sweet fruit, while the other looks on without eating the fruit. The question, “Is the knowledge of this infinite Self or Atman possible” is mooted in the Jabalopanishad, and there we are told by the philosopher Yanjnavalkya that the infinite and unmanifest Self should be thought as assuming the form of Siva, and should be meditated upon as residing in the Avimukta, i.e. the mid-point of the brows. This, we are told, leads man to the knowledge of the infinite Atman. But the Gopalottarata-

pinî Upanishad goes a step further and tells us that the Self is not an object, but the supreme subject, and hence no knowledge of him is possible. We are told there that the soul exists in all the elements and yet the elements do not know him. When everything is Atman, where can there be the enjoyer and objects of enjoyment? How could the Atman, who is pure knowledge, and beyond knowledge and ignorance, be an object of knowledge? Knowledge presupposes the distinction of subject and object, and when the Atman is everything there could be no knowledge of him in the ordinary sense of the term. In the Pasupata-brahma Upanishad we are told that the Pratyagatman is the supreme Light, while Maya is darkness; hence there can be no Maya in the Pratyagatman. The distinction between knowledge and ignorance, light and darkness, is made by man for his convenience; but in fact, there is Light only. The Atman is further described in the Nrisimhottaratapinî Upanishad as the seer of all the states of consciousness, of the senses with their objects, of Prana, of mind and intellect, of darkness, and, in fact, as the seer of all. He is the great life-force and never undergoes any change: He is the dearest of all that exists, and full of bliss. He is homogeneous, and the most refulgent of all; he is ageless, fearless and immortal; he is verily Brahman.

37. *Identity of Atman and Brahman.*—Finally we may discuss the conception of the Atman-Brahman, or the identification and the essential oneness of Brahman and Atman. In the Sukarahasya and the Mahavakyavivarana Upanishads, we are introduced to four main dicta of the Vedanta which form the four great pillars of later Advaitic philosophy. The first dictum is "Knowledge is Brahman." "I am Brahman" is the second. "That thou art" is the third. Finally, we are told "This Atman is Brahman." The

identification of Atman with Brahman forms the subject-matter of almost all the other Upanishads. Thus, we are told in the Nrisimhapurvatapini Upanishad that all that exists is really Brahman, and this Atman is Brahman indeed. The Dhyanabindu Upanishad carries this idea a step further when it identifies Brahman, which is smaller than even the hundredth part of a hair divided into hundred parts, with Atman which is said to be the essence of all beings, as fragrance is of flower, butter of milk, oil of the sesamum seeds, and gold of quartz. Thus are all beings, we are told, threaded on this Atman. The same idea is reiterated by the other Upanishads, as for instance by the Kaivalyopanishad, where it is said: Thou art that Supreme Brahman, which is the Soul of all and the great sub-stratum of the world; which is again smaller than the small, and eternal. The Brahman, as we have seen, is identified with the gods and the gods are further identified with the Self within, as in the Skandopanishad and the Maitreyyupanishad. There we are told that the body is verily the temple, and the Self within is the god Siva who is to be worshipped in the belief of the identity of one's Self with him. In the Atmabodhupanishad god Narayana is identified with Brahman, which is again identified first with knowledge and then with the Self. Then follows a description of the state of mystic identity of the Self with Brahman, which will be duly noticed in the section dealing with mysticism. In the Nrisimhottarata-pini Upanishad god Nrisimha is first identified with the Atman and then we are told that Atman is Brahman and Brahman is Atman: and that their oneness should never be doubted. Further the Atman-Brahman is here described exactly in the spirit of the Old Upanishads. It is said to be eternal, pure, perfect, free, subtle, all-pervading, all-powerful and Supreme; everything is woven in it as warp and woof. It is a homogeneous mass, and full of bliss, it is in-

comprehensible, indefinable and incommunicable. Then follows the description of it in negative terms: it is unmanifest, it is that which cannot be given, which cannot move, which cannot be excreted, which cannot be enjoyed; it is again that which cannot be imagined or thought, which is beyond egoism, which cannot be grasped by the Chitta, which cannot be breathed by any kind of breath, and which cannot be apprehended by the senses; it is without signs, without attachment, without qualities; it is beyond all possibility of indication. Positive terms and negative terms are ultimately both of them insufficient to envisage the conception of Atman-Brahman.

V. ETHICS

38. *The Metaphysical basis of Ethics.*—When we come to the discussion of the ethical problems of the New Upanishads the most important question that presents itself for our consideration is the relation of ethics to metaphysics. As the history of philosophy shows us, different philosophers hold different views as regards the relation of ethics to metaphysics—some make metaphysics the ground of ethics, some make it the keystone of ethics, while others make it both the ground and keystone of ethics. The Neo-Upanishadic philosophers agree with the first set of philosophers and definitely base their ethics on the metaphysical principles, discussed in the last chapter. There we saw that the highest metaphysical category or the Ultimately Real was the Absolute, and that the Self was of the same nature as the Absolute—everything else being an appearance caused by ignorance or Maya. The ethics of the Upanishads begin with an effort to find out the ideal that should inspire all human actions, and it is stated that the one aim of all persons in this world ought to be to secure the highest and ever-abiding happiness, unmixed with pain or misery. But it is a matter of common experience that human life is full of difficulties, miseries, and distresses from beginning to end. The philosophers of the New Upanishads raise the question, “How could the eternal bliss be obtained in this life?” They see clearly that the source of all miseries is the desire for worldly pleasures to which the mind is attached. The world and the body being only of the nature of appearance, the pleasures that are sought in them cannot be eternal. On the contrary bodily pleasures impose limitations on the Self and end by making the Self suffer all kinds of torments. A man must therefore free his mind which is enmeshed in desires for bodily pleasures, by undergoing a hard and

strenuous moral discipline. He should conquer it by the regulation and control of his passions, by the elimination of vices, and by the acquisition of virtues. Self-control and freedom from desires enable him to know his real nature, and the realisation of his Self as being one with Brahman can alone secure for him the ever-lasting bliss that he is aspiring after. Thus the highest ethical ideal comes to be based on the realisation of the oneness of the Self with Brahman—which is the highest metaphysical position reached in the Upanishads.

39. *Pessimistic view of life.*—The pessimistic view of life that is adopted by the thinkers of the New Upanishads is the natural consequence of the metaphysical doctrine of appearance.

(a) *The torments of the Self in the womb.*—If the Self and the Absolute alone are real, the body and the world naturally come to be looked upon as limitations on the nature of the Self or the Absolute, and thus as forming the source of all misery and evil in human life. The Self limited by the body is thus subject to all sorts of tribulations and torments. The torments it has to suffer when in the womb are described in the Garbhopanishad. We are told there that the soul is cooped up in the dirty uterus, surrounded by all sorts of filthy things, and welters in a sea of troubles and agonies on account of the sins that it had committed in previous births. Then it remembers the sins it had committed, and repents, and prays to God to relieve it from misery, and resolves to worship Mahesa, the destroyer of all evil, and to practise Yoga, if relieved from that veritable hell. But as soon as it comes out of the womb it forgets all the afflictions it had suffered, and becomes again attached to worldly pleasures, commits the same sins again, and is thus made to pass through successive rounds

of births and deaths. But a man who bethinks himself of the torments he had had to suffer when in the womb of his mother, applies himself to religious practices in all earnestness, and by attaining to the realisation of Brahman, frees himself from the cycle of birth and death.

(b) *Miseries after Birth*:—Misery and distress pursue man even after birth. In the Mahopanishad we are told that man is born but to undergo suffering in all stages of life. The pleasures of the body, we are told, are only as permanent and real as the flashes of lightning, or the play of the autumnal clouds, or the tricky colours produced in the clouds by the rays of the setting sun. Childhood, the author of the Upanishad tells us, is verily the home of fear. The child has to fear not only the father, and mother, and teacher, but also the elder boys and other men. In youth, man is afflicted by passion which assails him like Satan and leaves him helpless. In old age the body begins to tremble, and the wife, children, and servants, as well as the relatives and friends laugh at him, as if he were a mad man. But mean covetousness grows with his age and becomes invulnerable when he is old,—covetousness, which is the one companion of all calamities, and which burns the heart. Even supposing that there is some shadow of happiness in this life, death puts an end to it by nipping it in the bud. Woman cannot make a man happy, since a man without wife can renounce other pleasures and thus remain happy; while a man with a wife has to desire other pleasures and thus has to remain miserable. In a cynical fashion we are told that woman is but a mass of blood, flesh, marrow, and muscles. What beauty or charm can there be in her? Away with woman who is like a box of faults, a chain that binds man to misery! Woman is verily the fuel of hell-fire—beautiful to look at, but dangerous in reality. Women are the nets that are set by the fowler, Love, to catch the in-

nocent birds, namely men. They are, as it were, the lures in the nets of evil desires to catch the fishes in the pond of life. Neither can a son bring happiness to man, as we are told in the Yajnavalkyopanishad, since there is no end to the distress that a son causes to the parents. They are grieved when they do not get a son, more so when there is abortion or miscarriage. Even when a son is born to them, the parents are pained to see him in the grip of various diseases, or when he proves to be a dullard, or vicious. The Mahopanishad further tells us that man has to engage himself in a continuous fight with internal enemies, namely the passions. Life becomes a source of trouble to those imprudent men whose mind is full of the venom of sense-pleasures. It may be possible to roll up the wind, or cut the sky to pieces, or make a garland of the sea-waves, but it is impossible to satisfy one's desires. Again, of all the distresses, greed gives acutest pain like a scorpion-sting, by involving man in direct calamities. Like a wicked rat, it gnaws the treasure of stored-up merits; it aspires after the impossible attempt of ever-newly satisfying one's desires; like an active monkey it never stays steadily at one place; it is like a restless bee in the lotus of the heart which flies from the nether world to heaven and from heaven to the bower of the quarters, all in a moment. Finally, we are told that all-destroying Death lays his icy hands on the Three Worlds. The quarters vanish, the nations perish, the mountains are shattered to pieces, the stars fall down, the oceans dry up, and what is regarded as stationary falls a prey to destruction. The Siddhas also die, the gods and the demons grow old, and even the gods Brahma and Hari decay. All creatures thus run to death, all beings become non-existent in the end. Everything in this world—prosperity and adversity, birth and death—is transitory and mortal; all animate and inanimate existences are inconstant,

since they come into being that they may cease to be, and they vanish in order that they may come into being again. Life is as unsteady as a drop of water on the edge of a lotus leaf. There is nothing so deplorable and worthless as the body which is devoid of any merit. It is a burden to those who have realised the Self. Real life is that which gains for man what deserves to be gained, attaining to which man ceases to grieve, and which leads man to supreme beatitude.

(c) *Pessimism of king Brihadratha*:—In the Maitreyayupanishad we meet with the pessimism of king Brihadratha, who, disgusted with worldly pleasures, renounced his kingdom and repaired to the forest, after having placed his son on the throne. He practised penance for a thousand days, standing with uplifted arms and looking at the sun. The sage Sakayana, who knew the Self and who burned with lustre “like smokeless fire” happened to come to that place, and asked him to choose a boon. The king asked the sage to teach him the knowledge of the Self, and when the sage tried to persuade him to return to worldly pleasures, the king said: “What good can there be in the enjoyment of pleasures in this useless body, which is but a mass of bones, skin, sinews, marrow, flesh, seed, blood, mucus, tears, phlegm, ordure, water, bile, and slime; which is again assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, and separation from what is loved and union with what is not loved; which is over-powered with hunger, thirst, grief and other evils, and racked with old age, disease, and death?” “Moreover,” the king continued, “we see that all that exists is perishable: the plant world and the animal world, the warriors and emperors, the demigods and gods, die. The oceans dry up, the mountains fall, the pole-star moves, the earth is submerged under water, and the gods depart. What is the use of pleasures, in such an uncertain world as this?”

(d) *Contempt of the body* :—In other Upanishads also, we find an equal contempt of the body and its pleasures. In the Naradaparivrajaka Upanishad, the body is regarded as a very powerful hindrance in the realisation of Self. The individual Self suffers isolation so long as it identifies itself with the body and is attached to the pleasures of the senses; but when it renounces its attachment to the body it comes to realise that it is Brahman in itself. In the Paramahansa and Turiyatita Upanishads we are told that the person that has attained to the knowledge of Brahman looks upon the body as a corpse. We may compare this idea to the Pythagorean conception of the body being the tomb of the soul. The pessimism preached by all these Upanishads is intended forcibly to bring home to our mind the great truth that the pleasures of the senses are unreal, and attachment to them a limitation on the nature of the Self.

40. *Methods of Purification of the Mind*.—Almost all the New Upanishads which treat of Samnyasa reiterate the idea that mind is the cause of man's bondage or freedom, that he is bound when his mind is attached to desires, and that freedom consists in desirelessness. It is therefore absolutely essential that one who wishes to attain salvation should first subdue his mind. Thus we are told in the Muktikopanishad that one should try his utmost, and forego anything to conquer his mind. The good of the mind, we are told, lies in its destruction. The Maitreyyupanishad carries the idea a step further when it says that the mind is the worldly existence and that no pains should be spared to control the mind. The outcome of all these utterances about mind is that it is the cause of bondage equally as it is of freedom, and that as the one proceeds from desires, the other comes out of desirelessness, and that therefore it is necessary for the seeker to purge his mind of all desires.

The methods of purification of the mind, therefore, suggested in the New Upanishads deserve our attention. First we are asked in the Mandalabrahmana Upanishad to eliminate the five great foibles of the mind, namely Desire, Anger, Impatience, Fear, and Sleep. A constructive moral principle is laid down for the eradication of these defects. We are told that we should give up day-dreaming and acquire virtues such as forgiveness, and temperance, and should cease committing faults. It is only when we get over these defects that we can transcend the three qualities and come in the presence of Reality. The Darsanopanishad again, condemns the external means of purification, such as visits to holy places and baths in holy waters and the worship of gods in some visible form or other, which is only meant for ignorant folk and not for Yogins, who aspire after Self-realisation. The supremely holy places and waters are declared to be in the Self. The wicked and dirty mind, which is like a wine glass, cannot be made pure by outer holy waters, even though it be washed a hundred times. One therefore who goes on a pilgrimage, leaving his own Self, seeks a glass piece, throwing away the precious stone in his hand. A real holy bath, as the Maitreyyupanishad puts it, consists in brushing away the dirt of egoism and "mineness" and purifying the mind by means of knowledge and desirelessness; and real worship consists in regarding the body as the shrine, and the Self as god Siva. The Akshyupanishad asks us to give up living according to the will of people, or according to our own instincts, or even according to the rules laid down by the sciences; it asks us to do away with illusions, and abandon all that is perishable, and devote ourselves entirely to Truth. Think yourself, it continues, to be god Vasudeva, pure, eternal, and one with Brahman. The Maitreyyupanishad again tells us that freedom and salvation are not difficult of attainment if only the minds

of men, now turned to things of the world, were to be turned in the direction of Brahman. It lays stress on the purification of the mind by means of penance and the acquirement of the Sattva quality. When passions are destroyed, the mind comes to be absorbed in its cause, as does the fire, without fuel, in the thing that kindled it. A man, whose mind calmly rests in the principle that caused it, is on the way to Truth; whereas, the man whose mind is bewildered by the objects of sense, turns to falsehood, and becomes the slave of action. Peace of mind shatters to pieces the bonds of action and secures eternal bliss. We are asked to meditate on God in the lotus of our heart, who can be apprehended only by great love. In the Muktikopanishad we are told that all other ends can be gained by means of sacrifice, but salvation and real knowledge can be attained only by the elimination and destruction of all desires. Now, there are two kinds of desires—pure or good, and impure or evil. Man should try his best to cherish the first and avoid the second. We are told that a man should train up his mind as if it were a “child” and bring it under due subordination and discipline. He should at the same time try to kill all desires and acquire real knowledge by freeing the mind from its vagaries. The desires that have been accumulating for thousands of births cannot be easily got rid of. A long, severe, and strenuous discipline is absolutely necessary. This can be attained by self-scrutiny and following the path of truth. When desires are eliminated, man realises the end of his life, and his actions, be they done with or without any motive, lose their binding force. Such a man alone attains salvation. We are also told in the same Upanishad that the mind is the root of the tree of worldly existence, with breath and desire as its two seeds. The destruction of any one of these we are told, leads to the destruction of both. The only effective way of making the

tree wither is to control one's mind. The boisterous conflict of desires, like the tumult of the devils, continues only so long as the mind is not conquered by means of concentration. Control of the mind cannot be easily attained; incessant and constant meditation on one principle in a secluded place is absolutely necessary. Company of the good and the study of philosophy are recognised by this Upanishad as other means to the realisation of the ideal life. When the mind is subdued, peace and friendship and love towards all are easily attained. This leads to salvation in this very life. Thus a perfect contempt of the world and the body, a fervent desire to go forward in virtue, absolute renunciation of all desire, love of order and discipline, and finally, meditation on the supreme principle, God, are, according to the New Upanishads, the essential conditions that lead a man to the life of salvation.

41. *Practical Ethics in the New Upanishads.*—Not only do the New Upanishads prove negatively that elimination of vices is essential for moral and spiritual life, but they also proceed to describe positively various virtues which they bring under the categories of Yama and Niyama. Now Yama and Niyama are generally regarded as the first two steps in the process of spiritual realisation as described by Yoga. But since they are the moral conditions that a man must fulfil before he can enter the realm of spiritual realisation, we may discuss them in this chapter. Yama and Niyama both mean, in a general way, self-restraint, but the virtues that come under them are regarded as quite separate.

(a) *Yama*:—The Trisikhibrahmanopanishad defines Yama as absolute indifference or non-attachment to sense-objects and the body; while Niyama it explains as continual and ever-lasting devotion to the supreme principle, namely

Brahman. This Upanishad further names the twenty virtues that go to constitute Yama and Niyama. We find these virtues described at length in the Darsanopanishad and the Sandilyopanishad. Yama, we are told, is ten-fold and comprise the following virtues: Ahimsa (non-killing), Satya (truth), Asteya (non-stealing) Brahmacharya, (celibacy), Daya (kindness), Arjava (straightforwardness), Kshama (forgiveness), Dhriti (courage), Mitahara (temperance or sobriety), Saucham (purity). The Mandalabrahmana Upanishad, however, regards Yama to be four-fold, consisting of the following virtues: subdual of sleep, of enjoyment, and of duals such as heat and cold; constant peace of mind; firmness; and control of the senses. We may also note here the difference between the enumerations of virtues constituting Yama as described in these Upanishads and as found in the Smritis: for example the Yajnavalkya Smriti substitutes Dana (charity), Akalpata, Madhurya (sweet temper), and Dama (self-control) for Arjava, Dhriti, Mitahara and Saucham mentioned above. The first four virtues mentioned in the Upanishads under discussion along with Aparigraha (renunciation or non-acceptance) come to be recognised as the five cardinal virtues in Yoga, and, in fact, in all the systems of Indian thought. Ahimsa, according to the Sandilyopanishad, consists in never causing any injury to any being in thought, word, and deed. The Darsanopanishad tries, however, to save animal sacrifice from this description by defining Ahimsa as any injury which is not sanctioned by the Vedas. Nevertheless, it puts forth a higher conception of Ahimsa when it declares that persons well-versed in the Vedas believe that the virtue of Ahimsa proceeds from the conviction that nothing can be killed since the Atman pervades all. Thus when a man sees that Atman is everything, he ceases to do any harm to any being. Satya is defined by the Sandilyopanishad as main-

taining in thought, expression and action the real situation of things; while the Darsanopanishad declares that truth consists in accurately expressing in words what is seen, heard, or in any way perceived by senses. But the supreme Truth, according to this Upanishad, consists in the belief that all that exists is Brahman, thus linking Truth with Ultimate Reality. Asteya consists according to the Sandilyopanishad in never desiring in thought, word, or deed, the wealth of other persons; it is absolute indifference to, or desirelessness for, the wealth of others; while the Darsanopanishad tells us that Asteya is complete abstention of mind from desiring the fodder, wealth, precious stones, or pearls of other persons. But the highest conception of non-stealing is propounded by this Upanishad when it tells us that Asteya, as the knowers of the Self regard it, is cessation of all transactions that proceed from the illusory identification of the Self with the not-Self. This means that for a person who has realised the omnipresent Self, all worldly transactions cease, since they are the result of the ignorance of the real nature of the Self. When the conception of the not-Self vanishes, stealing becomes impossible. Brahmacharya is explained by the Sandilyopanishad as abstinence from sexual intercourse in thought, word and deed, with all persons and in all states of consciousness. The Darsanopanishad takes Brahmacharya to mean avoidance of all intercourse with women: but it adds that copulation with one's own wife at a period favourable to conception is also called Brahmacharya. Real Brahmacharya, however, it tells us, is the living and moving of the mind in the state of Brahman. Daya, we are told in the Sandilyopanishad, consists in obliging or helping all beings under all circumstances; while in the Darsanopanishad, we are told that it consists in looking upon all beings as one's own Self in thought, word, or deed. Arjavam is defined by the author

of the Sandilyopanishad as equitable behaviour in thought, word and deed, with all kinds of persons and in all transactions, worldly or otherwise. According to the Darsanopanishad it consists in uniform behaviour with one's children, friends, and even enemies, as if they were one's own Self. Kshama consists in bearing everything—honour and disregard, what is pleasant and unpleasant, with equanimity. We are told in the Darsanopanishad that Kshama is keeping the mind unruffled when troubled by physical or mental torments, or by the cutting words of others, or even when injured by enemies. Dhriti is explained by the Sandilyopanishad as the preservation of the balance of mind under all circumstances—in pecuniary calamity, as also in separation by death from loving and dear relations and friends. The Darsanopanishad defines it as the firm conviction that freedom from worldly existence is possible only through the Vedas, and that the individual Self is the same as Atman. Mitahara consists in taking only one-fourth of the food that a man requires; but that must be very substantial and sweet. The Yogatattvopanishad regards moderation in eating, drinking and other enjoyments as the most primary of all the virtues included under Yama. In that Upanishad we are told that mustard, and salt, sour, hot, astringent and pungent things should not be eaten, as also vegetables such as Ramatha. We are further told that we must take only such food as wheat, ghee, beans and rice. There are some suggestions found in other Upanishads also as regards dietetics: thus, for instance, we are told in the Rudrakshajabalopanishad that onion, garlic, flesh and wine should be avoided, and only food of Sattvic quality should be accepted. The Yogakundalyupanishad and the Darsanopanishad also lay stress on moderation in eating what is substantial and good in quality. Finally, as regards purity, we are told in the Sandilyopanishad that purity is of two

kinds—one external and the other internal. External purity can be gained by washing the body with mud and water; while the purity of the mind can be secured only by the study of the science dealing with Self-realisation. The Darsanopanishad makes the same distinction and remarks that mental purity can be obtained by means of meditation. The wise say that real purity consists in the knowledge: “I am pure.” When it is observed that the body is the dirtiest thing, and the indweller thereof the purest thing imaginable, it becomes clear which of the two should be purified. Persons who are interested only in external purity are foolish enough like those who throw away pieces of gold and accept logs of wood.

(b) *Niyama*:—Niyama is also declared to be ten-fold. The Trisikhibrahmanopanishad defines Niyama as constant devotion to the supreme Reality; while the Varahopanishad contents itself by merely mentioning the ten virtues that go to constitute Niyama. The accounts of the different virtues constituting Niyama in the Darsanopanishad and the Sandilyopanishad differ but slightly: we may therefore give an account of the virtues from both the Upanishads together, noting wherever there is any difference between them. The virtues that come under the category of Niyama are, according to them both, as follows: Tapas, Santosha, Astikya, Dana, Isvarapujana, Siddhantaśravaṇa, Hri, Mati, Japa, and Vrata. Niyama, however, as described by the Mandalabrahmana Upanishad is nine-fold, and the virtues mentioned are as follows: devotion to the preceptor, love for the right path, realisation of Brahman which is full of bliss, through the grace of the teacher, contentment, freedom from attachment, life of solitude, turning the mind away from sensual pleasure, absence of desire for the fruits of actions, and contempt for the world. The first virtue is evidently Tapas, or penance. We are told in both

the Upanishads that Tapas consists in punishing the body, and making it wither or emaciate. It is strange that both these Upanishads should advance such a view when we remember that another of the New Upanishads namely the Yogatattvopanishad enjoins that one should never torture the body by morning baths and fastings. But a better conception of penance is reached in the Darsanopanishad when the author of that Upanishad tells us that the wise who understand the purpose of all things declare Tapas to be the contemplation on the meaning of salvation and on the problem as to how and why the individual Self was born in this world. The next virtue is Santosha which means contentment with what one gets by chance. But supreme contentment lies in freedom from attachment to anything and in an indifference to any pleasure whatsoever, be it the pleasure of this world or of the world of Brahman. Astikya again is belief in what the Vedas prescribe as the duty of man or otherwise; it is belief in whatever is enjoined in the sacred books and the Smritis. Dana or charity consists in offering with devotion or sincerity to those in need, whatever wealth or corn one has acquired by just means. The Darsanopanishad suggests that the first claim to charity is that of the Brahmanas who have mastered the Vedas. The next virtue is Isvarapujana, or the worship of God. The form of worship of God that is described in the Sandilyopanishad is only formalistic. It asks us to worship, with a cheerful mind, gods such as Rudra, Vishnu, and others. But the conception of the worship of God contained in the Darsanopanishad is quite different: we are told in this Upanishad that the real worship of God consists in freeing the heart from all passions, in keeping one's speech unpoluted by falsehood and by wicked and cutting words, and in doing our actions in such a way that no injury will be caused to any being whatsoever. Next follows the Sid-

dhantasravana, which means the consideration of the meaning of the Vedanta; it consists in the knowledge that Reality is Truth and Consciousness, and Infinity, full of Bliss, having the highest degree of certitude, and present in all. Hri or modesty is the next virtue that comes under the category of Niyama. It consists in being ashamed of doing actions that are not sanctioned by custom or the Vedas. Mati is faith in the course of action sanctioned by the Vedas. The Darsanopanishad tells us that one should not follow a preceptor if he tells one to do what is against the Vedas. Japa consists in repeating the Mantra which is duly imparted by the preceptor, and which may be uttered either loudly or in the mind. Lastly, Vrata is described as the performance, according to the very letter, of actions prescribed by the Vedas, and the avoidance of actions proscribed by the Vedas, and the avoidance of actions condemned by them. It may be evident from our description of the various virtues that the philosophers of the New Upanishads have not explained the virtues in a negative and indefinite manner. In the Darsanopanishad, especially, they are described as being only different aspects of the absorption of the individual Self in Brahman.

(c) *Miscellaneous virtues*:—We also find a miscellany of virtues described in the Maitreyi, Niralamba, Narayana, and Akshi Upanishads. In the first, we are told that the virtue of solitude is not the life in a monastery or in a secluded region in the forest; it is the conviction that there is the stillness of the One without a second. We are told again in the same Upanishad that faith is absolutely essential for the attainment of salvation, since persons with minds beset with doubts never gain salvation, even after a number of births. Knowledge is the capacity to apprehend the unity in things: and meditation is the state of mind marked by the absence of desires. True happiness according to the

Niralambopanishad is that joyous state of mind which ensues when one attains to the knowledge of ultimate Reality, which is all consciousness, existence, and bliss; while misery consists in desiring the worldly things that are of the nature of the not-Self. Good company is extolled as being heaven itself, while the company of those engrossed in worldly pleasures is described as being a veritable hell. Desire, again, of all kinds is declared to be the only bondage, while freedom is said to consist in distinguishing between eternal and transitory existence. The true object of worship, we are told, is the preceptor, who leads us to the knowledge of the supreme spiritual principle dwelling in the hearts of all; while the real disciple is one who has bathed in the waters of spiritual knowledge which puts an end to all worldly existence. True penance is proclaimed to consist in burning by the fire of knowledge the very seeds of desire, including even the desire for the highest world in heaven. The Maha-Narayana Upanishad preaches a kind of ethical henotheism when it exalts each one of the virtues such as truth, self-control, tranquillity and duty, to the supreme place among virtues. It also endows each one of them with an ontological power when it says that it is due to each one of them that the wind blows, or the sun shines, or that everything is sustained. Finally, the virtue of detachment is described in the Akshyupanishad as being of two kinds—one, ordinary and the other, supreme. "Ordinary detachment", we are told, consists in the belief that all things that happen to man in this life, whether happiness or misery, enjoyment or loss, prosperity or adversity, physical or mental disease, —all happen in congruity with the Law of Karma; that all these have been brought upon ourselves by the actions performed by us in a previous life. "Supreme detachment" consists in shifting the burden of responsibility for the happenings from Karma on to God: it is not on Karma

that we ought to fix the responsibility of events but on God, who must be regarded as the All-doer. A man who attains to the second kind of detachment sits calm and tranquil in the firm belief that God does all things whatsoever. In short, according to this Upanishad, while detachment of the first kind consists in a fatalistic belief, that of the second kind consists in a higher occasionalism, where even the occasional instrumentality of the individual agent is annulled in the all-encompassing activity of God.

42. *Psychological Aspect of Ethics.*—The New Upanishads like later Hindu Ethics and Vedanta, give a classification of the different virtues and vices as based on a clever psychological analysis of the three qualities of the soul into Sattva, Rajas, and Tamas—a classification which closely reminds one of a similar but a more detailed account in the closing chapters of the Bhagavadgita. Without stopping to inquire which of these two, namely the Sarirakopanishad or the Bhagavadgita, is the debtor, we may say that the Sarirakopanishad in the very strain of the Bhagavadgita describes the following virtues as belonging to the Sattva quality: Ahimsa or non-killing, Satya or truth, Asteya or non-stealing, Brahmacharya or celibacy, Aparigraha or renunciation, Akrodha or absence of anger, Guruseva or service of the preceptor, Suchitva or purity, Santosha or contentment, Rijuta or straight-forwardness, Amanitva or absence of vanity, Adambhitva or non-hypocrisy, and Astikya or belief in God. The Rajas quality has evidently an egoistic ethics connected with it. Thus a man in whom the Rajas quality predominates is described as boastfully regarding himself as the sole actor, or enjoyer, or speaker. The Tamas quality is responsible for many of the vices in the moral life, such as indolence and sleep, infatuation and passion, sensuality and theft. We are also told in the Sarirakopanishad, as in the

Bhagavadgita, that one who is endowed with the Sattva quality goes upward while one in whom the Tamas quality predominates moves downward; but that one who is characterised by the Rajas quality stands in between. Finally, we are told that knowledge of Truth belongs to the Sattva quality, and that of Duty belongs to the Rajas quality, while blind ignorance belongs to the Tamas quality. True that the Tamas quality is characterised by ignorance; but it is strange to see that the author of the Sarirakopanishad institutes such a wide difference between the intellectual category of Truth and the practical category of Duty as to relegate the one to Sattva and the other to Rajas. In any case practical values seem to our author to be decidedly on a lower level than the intellectual.

43. *Ascetic Ethics*.—As already observed in the Introduction, description of the four Asramas and especially of the fourth, forms a special feature of the Neo-Upanishadic Ethics.

(a) *Samnyasa as the end and fulfilment of the earlier stages of life*.—There are some traces of the four stages of life even in the Old Upanishads, but a detailed description of the fourth stage in particular is the prerogative of the New Upanishads. The Smritis only built upon the foundations laid for them by the New Upanishads, especially in the matter of the first three Asramas; but the principal function of the New Upanishads being to delineate Stoic-wise or Epicurean-wise the life of the ideal sage in general, it was necessary for them to preface it by a full description of the formal life of a Samnyasin. True that the New Upanishads contain only stray remarks on, and a scanty description of, the first three Asramas; but they give a very special and detailed description of the fourth or the last Asrama. In the Naradaparivrajaka Upanishad we are told that a person

should pass rightly through the first three Asramas before he can enter on the fourth stage of life. A person who is born in a good family and who is obedient to his parents, should, after his investiture with the sacred thread, approach a good preceptor,—a preceptor who has good religious traditions about him, who is born in a noble family, is devoted and well-versed in sacred learning, who has a true love for the sciences, possesses good qualities, and is benevolent. After going to a preceptor of his own choice he should live with him for twelve years, and study the sciences, observing fully the duties enjoined by Brahmacharyasrama. He should then, with the permission of his preceptor, choose a girl worthy of himself and his family, and marry her. He should live for twenty-five years in this Asrama, fulfilling all the duties proper to this stage of life, and desirous of continuing his family, should beget a son. He should then duly lead the life of an anchorite in the forest for twenty-five years, taking his meals only once a day. It is only when a man has fulfilled rightly the requirements of the three Asramas described above, when he has gone through the forty sacred rites and come to have a perfect contempt for the world, when again he has acquired the four necessary virtues and renounced all desires in thought, word, and deed, that he can enter upon the last stage of life, namely that of Samnyasa, which is declared by the Naradaparivrajaka Upanishad as the end and fulfilment of the three previous stages of life.

(b) *The qualifications of a Samnyasin*:—As regards the essential requirements for entering the life of Samnyasa, we are told in almost all the New Upanishads that before accepting Samnyasa, one must have dutifully passed through the previous stages of life. Yajnavalkya, the sage of the Jabalopanishad, however, tells us that it is not necessary for a man to successively pass through the previous stages of

life before accepting Samnyasa; but that it is open for him to accept it as soon as he ceases to have any attachment for the things of the world and conceives a perfect contempt for the objects of sense-pleasures. Thus, according to Yajnavalkya, freedom from all kinds of attachment and a positive contempt for the world form the necessary condition of the life of Samnyasa. We are further told in the Samnyasopanishad that one can enter on this stage of life even on death-bed. The Paramahamsaparivrajaka Upanishad tells us that a man should accept Samnyasa, when, after the study of the sciences, he comes to know the futility of all human desires, for example, for fame and other things; and when he comes to look upon the world as if it were vomited food, and becomes disgusted with it. Such a man should abandon all his nearest and dearest relatives, should go through the rites necessary for the life of Samnyasa, and repeat thrice at the top of his voice, "I have abandoned everything and have become an ascetic". Forthwith, he becomes an ascetic.

The Naradaparivrajaka Upanishad starts an inquiry as to what persons must be regarded as unfit for entering the life of Samnyasa, and tells us that eunuchs, outcastes, persons excessively fond of women, children, the deformed, the deaf, the dumb, and the atheists must be regarded as unfit for Samnyasa. It further debars the following persons from accepting Samnyasa: a potter or oilman, a hypocrite, a Vaikhanasa, a ravishing Brahmana, one who teaches for livelihood, a leper, and a person that keeps no sacrificial fire. These persons, we are told, are not entitled to Samnyasa even though they may come to conceive indifference towards worldly pleasures. They may, however, accept Samnyasa only on death-bed. We are further told that only those persons who come to have a contempt for worldly pleasures should resort to an ascetic's life and not those who

still feel an inward attachment to the world: the latter should remain in the third stage of life until they have fulfilled the necessary requirement of Samnyasa, namely, freedom from all kinds of desire. The Upanishad under discussion rightly thinks children, impotent persons, and persons given to excessive sexual pleasures as disqualified for Samnyasa. But it is unfortunate that it should give so much importance to external things and circumstances and debar persons with congenital deformities from accepting Samnyasa. Samnyasa as expressed in other Upanishads, indicates a stage of spiritual development, and can be accepted by any person who has reached that stage. Thus the Maitreyyupanishad defines real asceticism as consisting in experiencing the unity of one's Self with the Atman, and not in mere cessation of action. The author of this Upanishad further condemns all kinds of mercenary Samnyasa when he says that a person who accepts Samnyasa for wealth, food, clothes, or for the sake of fame or honour, works his own degradation, and ceases to have any status either in this world or the next. He alone is qualified to accept Samnyasa who ceases to take any interest in the body, and feels disgusted with all objects of desire which he regards as nothing better than vomited food. The Sathyayaniyopanishad on the other hand, exalts Samnyasa to such an extent that it declares that a person, who says even when on his death-bed that he has renounced the worldly pleasures and accepted Samnyasa, secures, according to the preaching of the Vedas, salvation to his Fathers. This Upanishad designates Samnyasa as the path of the Vaishnavas.

(c) *Kinds of Samnyasa*;—The Naradaparivrajaka Upanishad mentions the various kinds of Samnyasa. We are told that Samnyasa is of four kinds: the first is called Vairagya Samnyasa or Samnyasa of indifference, one that is accepted when a person comes to conceive absolute in-

difference for the objects of sense. The second is called Jnana Samnyasa or Samnyasa of knowledge, which is the result of the study of the various sciences, as also of practical experience of the world; thus a man who gives up all desires for the body, acquires the four requisite virtues, and renounces the world, deserves to become a Samnyasin of the second type. The third kind of Samnyasa is a combination of the first two, by which a person closely investigates the real nature of the Self by following both the ways prescribed above, namely those of indifference to the world, and knowledge, and only seemingly remains in the body. The fourth kind of Samnyasa is Karma Samnyasa, or Samnyasa of works, which is accepted in the natural course of things by a person who has successively passed through the three previous stages of life; he accepts it even though he feels no indifference for the world and its pleasures. This again, we are told, is of two kinds—natural and accidental. The former is one that occurs in the gradual and natural course of life; while the latter is that which is accepted by a person suddenly when on point of death, or when he is incapable of any more work. Whatever the kind of asceticism a man accepts, he is bound to strictly observe the duties ordained for that state of life. The Jabalopanishad, however, concedes that in a case of emergency an ascetic may observe the rules of his Asrama only so far as it may be possible for him to do so.

(d) *The Orders of Samnyasins*:—The Bhikshukopanishad mentions four orders of Samnyasins that strive after final emancipation or beatitude. These are called Kutichaka, Bahudaka, Hamsa and Paramahamsa respectively. In the Turiyatitopanishad the Paramahamsas are described as persons who experience the “trans-super-conscious state of consciousness”, while the other three orders of Samnyasa are mentioned in the Naradaparivrajaka

Upanishad. All the kinds of Samnyasins mentioned above are described as being on the path of Yoga and as desiring nothing but salvation; the difference between them being only a difference of diet and other external things. The first order of Samnyasins consists of such sages as Gautama, Bharadvaja, Yajnavalkya, Vasishtha; and they are described as living on eight kinds of food. The second class of persons have a Tridanda and Kamandalu with them and wear red garments and retain the sacred thread and Sikha. They live on alms, and eat in the house of a Brahmana eight kinds of food excepting flesh and honey. The third class of Samnyasins always wander from place to place, staying for one night only at a village, for five nights in a town, and for seven days in a holy place; they live on the dung and urine of cows and ever observe the Chandrayana vow. Finally, the Paramahamsas include sages such as Samvarataka, Aruni, Svetaketu, Jadabharata, Dattatreya Suka, Vamadeva, and Haritaka; they too eat eight kinds of food by begging it from persons of all castes, since they are beyond all distinctions whatsoever, and beyond all duals.

(e) *The formal life of a Samnyasin*.—The New Upanishads give also a detailed description of the formal life of a Samnyasin. The Jabalopanishad tells us that a Samnyasin ought to live in empty houses and temples, or in a place where there is a heap of straw, or near an ant-hill, or under the trees, or at a place where the potter keeps his earthen ware, or where the sacrificial fire has been placed, or on the banks of a river, in a dense forest, in caverns, or in the hollows of trees, or again at a place where a spring flows by, or even in an open space unprotected by any roof. We are told in the Paramahamsopanishad that a Samnyasin should throw away everything except his covering garment. A strip of cloth, a water pot made of wood or earth, and a stick are all the necessities of a Samnyasin. He should

sleep, we are told in the Aruneyyupanishad, on the ground; and should take, as the Paramhamsopanishad tells us, the sky for his covering garment. He should wear white garments and get his head cleanly shaved. He should not gather fat, but should take his meals only as a medicine for the bare maintenance of the body. He need not observe the daily routine of rites and ceremonies in this stage of life. He should have three daily baths and practise meditation instead of Sandhya, and should offer sacrifices to Agni, which is the symbol of vital breath and Brahman. If he does not get fire he should make his offerings by water. He may do away with the usual routine and external symbols such as the sacred thread and Sikha, since the real sacred thread, as we are told, is the knowledge of the identity of the individual Self and the Supreme Self. Real Sandhya, we are told in the Paramahamsopanishad, consists in the removal of the duality of the individual and the universal Selves, as conceived through ignorance, by means of a real knowledge of their oneness. A Samnyasin, continues the same Upanishad, who uses only external symbols without a real knowledge of Brahman, goes to the darkest hell. A Samnyasin should purge his mind of all vices such as censure, pride, jealousy, hypocrisy, insolence, desire, hatred, happiness, misery, lust, anger, avarice, infatuation, joy, envy, vanity, and falsehood. He should acquire the five cardinal virtues, namely Ahimsa, Satya, Asteya, Brahmacharya and Aparigraha. He should be content with the barest necessities of life. He should give up the study of all other sciences and read only the Aranyakas and the Upanishads. He should burn all his passions and should never crave for honour or praise. He should have absolutely no desire for gold and other precious things. The author of the Paramahamsopanishad very severely condemns an ascetic's acceptance or storing-up of gold, golden ornaments,

and other valuable things. He boldly asserts that an ascetic should not accept them even for the sake of gaining independence; if he does, he becomes as sinful as the murderer of a Brahmana, and kills his own Self. A Samnyasin, again, should abandon his dearest and nearest relatives, such as father, mother, brother, sister, wife and son. We are told in the Maitreyyupanishad that a person who has accepted a monk's life should abandon his native place and live far away in a distant place, like a thief released from prison. A Samnyasin should stay at one place during the rainy season; but for the rest of the year should travel from one place to another all alone, or with a single companion. In the Naradaparivrajaka Upanishad we are told that a Samnyasin should not have even a single companion, because then they begin to talk of politics, and calumny, slander and spite, as well as friendship naturally result when two persons live together. A Samnyasin is therefore advised to live all alone regardless of other persons, and not even to speak to other persons: he should always utter "Narayana" in reply to anything asked of him, and should live on alms. The Naradaparivrajaka Upanishad gives us the qualifications for living on alms. Only that person, we are told, who is wholly devoted to God and is indifferent to everything else, and who is free from all kinds of desires, deserves to live on alms. One, again, who is pleased equally when he is worshipped or beaten, who has the firm conviction that he is the one unchangeable Brahman called Vasudeva, who never desires anything evil to any being, deserves to live on alms. The same Upanishad tells us that he, who has peace of mind, self-control, purity and truth, who is straightforward, poor, and has no pride, deserves to live in the Asrama of Samnyasa. He alone deserves to be a Samnyasin who never bethinks himself of the pleasures he has once enjoyed, nor of those

which may be enjoyed in future, nor yet of those of which he is in possession at the moment. We are further told that a Samnyasin should look upon all things alike, be it a piece of gold or a lump of earth. The desires, we are told, never come to an end when an attempt is made to satisfy them; on the other hand, they go on increasing as the flames of a fire when fed with ghee. A Samnyasin should never hanker after fame or honour, and should patiently bear with the prattler and the sophist, dishonouring none. He should speak sweet words even to those who become angry with him. He should always be absorbed in the bliss of the Self, and should remain above all aspirations, seeking happiness only in the Self. He should avoid attending the theatre and visiting or talking with females, and never enjoy feasts. He should keep himself away from the six enemies accept no presents or gifts from others, and should always be on his guard. A true Samnyasin should never mention his name, genealogy, caste, nationality, or family; nor his age, and character. He should not be impudent but should not at the same time be too humble. As Swami Ramakrishna Paramahansa puts it, he should have the fangs of a serpent, but not its poison. A Samnyasin should have peace and steadiness of mind. He should be straightforward, attend on his preceptor, and possess faith, forgiveness, self-control, and power of endurance. A Samnyasin, who is dumb when anything unpleasant happens, but speaks always good, sweet and measured words; who is impotent in case of a young girl of sixteen as in that of a child, or an old woman; who is as if blind, and never allows his eyes to wander beyond a short space: who is deaf to pleasant and unpleasant words; who is as if paralysed in the presence of the objects of senses: such a Samnyasin alone can gain salvation. The same Upanishad explains what it calls the Niyama

of an ascetic. He should always wander and live on alms; he should not swim across the rivers nor climb any tree. He should abandon worshipping external gods and should never attend any celebrations performed in their honour. The Samnyasa Upanishad tells us that he should renounce ghee as if it were blood; food at one place as flesh, perfumes as dirt, salt as a low-caste man, clothes as utensils that have been already used, oil-bath as contact with women, pleasure of friendship as urine, desires as the flesh of a cow, the region where acquaintances live as one inhabited by the pariahs, woman as a serpent, gold as deadly poison, the market-place as a cemetery, the metropolis as a hell, and body as a corpse. As regards spiritual practices, the Samnyasopanishad tells us that a Samnyasin should sit in the posture called Siddhasana with a composed mind, direct his eyes to the end point of his nose, and most devoutly meditate on Brahman. Complete absorption is possible only when the accumulated evil impressions of previous births are destroyed by the storing up of merits in a number of holy births. In the natural course of things, detachment to the body, and not suicide, is regarded as the end of Samnyasa. We are, however, told in some Upanishads that a Samnyasin should, when the time comes, end his life by stopping the different kinds of breath in the body and forcing the vital breath from out of the plexus in the head known as Sahasrara. The Paingalopanishad tells us that a Samnyasin attains Kaivalya whether he dies in a holy place or in the house of a Chandala. His body should either be thrown to the winds or buried; but not cremated. One cannot burn, the Upanishad tells us, what has been already burnt. The Samnyasin has already burned himself in the fire of knowledge and stands in no need of obsequies or Sraddha.

44. *The Ideal Sage*.—After this preparatory description of the formal life of a Samnyasin, let us now turn to the picture of the life of the Ideal Sage as met with in the New Upanishads. Readers of Western philosophy are aware of like portrayals of the Ideal Man among the Stoics, Epicureans and the Early Christians. The only difference we make between a Samnyasin and an Ideal Sage is that while the first in our eyes fulfils merely the formal conditions of the life of asceticism, the other exhibits in a remarkable degree the philosophic principle underlying that life. Such an Ideal Man alone deserves fully the title of a Brahmana. A true Brahmana, we are told in the Vajrasuchikopanishad, regards himself to be one without a second, without caste, quality, and action, and beyond all kinds of passions and faults; he intuitively apprehends himself to be one with Truth, Knowledge, Bliss, and Infinity of Existence; he regards himself to be Brahman that is changeless, that is in the hearts of all beings, and is all-pervading like ether. He realises himself to be of the nature of uninterrupted joy, and verily as Brahman which is unfathomable, and accessible only to direct experience; he has the supreme satisfaction of having a direct realisation of it, as of an Amalaka fruit in the palm of his hand. The Niralambopanishad defines a true Sage to be one who experientially understands the inner meaning of the great utterances: 'That thou art', 'I am Brahman', 'All this is Brahman indeed', and 'The many do not exist'; he is convinced of himself being Brahman by means of a perfect concentration which involves no consciousness of the subject or the object or the subject-object relation. The Nirvanopanishad gives in a Heracleian cryptic style a graphic description of the ideal sage who has attained to final liberation or Nirvana. Such a person, we are told, lives in a monastery of Bliss, and of true and perfect Yoga. Even a cemetery is to him a

pleasure-garden. His tradition is most glorious, and his philosophy all-inclusive like the sky. He is very pure in body, and wears the Kaupina of Indifference and Sternness, and has the wallet of Fortitude, Self-control, and Non-action. He applies to his body the ashes of Discrimination, wears the sacred thread of pure Self-consciousness, has the Sikha of Oneness with the highest spirit, carries with him the stick of Thought and the rosary of supreme Bliss. Prosperity stands for his wooden shoes, and Knowledge for his movements: Ecstasy is his gait and Mercy his sport. He lives on the alms of Bliss and tastes the Rasa of unity with the all-including Spirit. Consciousness of Brahman forms his wakeful state and Yogic trance his sleep. He resorts to inaction, and yet his actions are full of bliss, as if they were the surging waves on the ocean of ambrosia. The Mystic sound is his Mantra, and Self-control his seat, and he expounds the nature of the Hamsa that is in the hearts of all beings. Control over the internal senses is his Niyama, and renunciation of fear, infatuation, grief and anger, is his Tyaga. Investigation of the Swarupa which is beyond the three qualities is his convention. He regards all things as transitory and the body as an illusion. His Samnyasa lies in renouncing all consciousness. All his doubts are destroyed, and in the end he becomes one with Brahman. This is verily the revelation of Nirvana. The Turiyatitopanishad describes the Ideal Sage as being unmoved by duals, welcoming equally happiness and misery, success and failure, good and evil. He is ever wakeful and forgets everything beyond his Self in his constant search after spiritual knowledge; he ever resorts to the Independent, and is convinced of there being none else in this world except himself, since he knows that all this is the supreme Self, one without a second. He behaves like a child, or an intoxicated person, or again like one possessed by a ghost. In the Naradaparivrajaka Upa-

nishad we are told that the ideal sage is firmly established in Brahman and is ever absorbed in meditation upon it, in thought, word, and deed. He is beyond the duals, and regards everything as equal, treating all beings as his own Self. The Mahopanishad tells us that he is magnanimous and the world is to him his family. We are further told in the Naradaparivrajaka Upanishad that he welcomes neither death nor life, but simply waits for Time, as a servant does for the orders of his master. He is not delighted by benefit, nor is he distressed by loss. He is like the sea always within measure, and like the sun never swerves from self-restraint. He lives on earth like a worm directed by the rays of the sun. The ideal sage undertakes no work for the public good, nor does he get such works done by others. He resorts to no profession, gives up all sophism, and belongs to no party. He makes no disciples, nor does he study many books, nor deliver lectures. His meaning is never too evident. He is supreme among those that know Brahman as he maintains the balance of his mind even in dreams. He has the beatific vision of his Self and remains beyond the codes of caste and Asrama. There can be no distinction of caste or creed, as the Maitreyyupanishad puts it, to one who lives in the infinite. The author of the Naradaparivrajaka Upanishad also tells us that the ideal sage is beyond right and wrong, and above all moral or religious rules, which enjoin certain duties on man or prohibit him from doing other things. He is ever pleased with his own Self, the knowledge of which he is ever seeking. Such a sage is in fact the supreme Hamsa, the god Narayana himself. In the Yajnavalky-upanishad we are told that the ideal sage, the king of Yogis, is ignorant about things which engage the attention of the people, but is fully wise about things over which people merely sleep. He is praised by the Paramahamsapari-

vrajaka Upanishad as the preceptor of the world, superior to all, and verily God himself; the person to whom sacrifices are offered, and who is the subject matter of all Revelation.

45. *Different conceptions of the Summum Bonum.*—After this description of the Ideal sage, we may pass on to take a short review of the different conceptions of the Summum Bonum described in the various New Upanishads. It must be remembered that not all the people of the world care only for the ideal of the wise man. There are a number of impulses in the ordinary human being—impulses which refer to physical values no less than to the moral or the metaphysical. An ordinary human being does not aim at being an Ideal sage and the various Upanishads offer him the satisfaction of his desires by a study of the various Upanishads. Very many of the New Upanishads hold up the ideal of “longevity,” or the ideal of “prosperity,” the ideal of “fame,” or the ideal of “power,” the fulfilment of which is promised by the study of the particular Upanishads. These are however merely physical values, the fulfilment of which does not mean very much for an aspiring spiritual soul. He may either crave for moral or for metaphysical values, which may be to him the lodestars of his life. To such a one, the Upanishads promise, on the one hand either “freedom from sin,” “freedom from misery,” or “love of God,” or “Omniscience,” or “eternal peace,” or even “beatific joy” as things to be attained. On the other hand, metaphysical values are realised when a man either “attains to Brahman,” or “realises his Self,” or “becomes the Purusha,” or “reaches the super-intellectual state,” or “gains freedom from birth,” “does no more return to this life,” or becomes “immortal,” or finally, obtains “salvation.” This state of salvation or Mukti, as it has been called, is

described to be either Mukti proper, or Jivanmukti, or Videhamukti. Mukti proper is described in the Muktikopanishad as being either of the nature of "Salokata," "Sarupata," "Samipata," or "Sayujyata"; Jivanmukti is described to be a state of absolution even while the body holds on; while Videhamukti is regarded as a bodiless absorption into Brahman, an absorption which is evidently post-mortem. When the author of the Akshyupanishad places Videhamukti on a higher philosophical level than Jivanmukti, one fails to understand what value such a post-mortem absolution may have. In that state, what things may happen when we have shuffled off this mortal coil, must give us pause! Not without reason has many a mystical philosopher exalted Jivanmukti above Videhamukti. Finally, when the author of the Muktikopanishad regards the "Life of knowledge" as the supreme end of man against those of the "Life of Action," or the "Life of Yoga," or the "Life of Devotion," one fails to understand what this "Life of knowledge" means. If it means merely the life of intellectual knowledge, it is of no value; if of mystical knowledge, one cannot see how it could be attained without the help of either Upasana or Yoga.

46. *An ethico-mystical ladder.*—Finally, we may mention the seven stages which, according to the author of the Akshyupanishad, constitute an ethico-mystical ladder lifting a man up from the life of sense through moral virtues to a mystical union with the God-head. The idea of these seven stages seems to be a familiar one at the time of the New Upanishads, as may be seen by reference to the Annapurna Upanishad as well as the Varaha Upanishad, where also attempts are made to give significant names to these stages. It is true that the description of these stages as well as their nomenclature is neither of them entirely

identical in these Upanishads; but the idea of the ethico-mystical ascent is evidently common to all. We, however, select for our description of the seven stages the account given in the Akshyupanishad, because it is the fullest that we meet with in the New Upanishads. Here we are told that a person who always does his actions with a balanced mind and in a spirit of indifference; who gradually comes to have a contempt for desires and an interest in noble actions; who speaks nothing but true and sweet and soft words full of affection and love, suited also to the time and occasion; who never hurts others with cutting words; who is afraid of sin; who serves good men in thought, word, and deed; and who makes a study of the sciences, reaches the first stage in his development, when he begins to think of crossing the wordly existence. He reaches the second stage, known as the stage of Thought, when he acts according to the rules of conduct prescribed by the Vedas and Smritis, and by practising meditation and continuing in it comes to know the different categories of substance, and is able to decide between what is right and what is wrong; he gives up insolence, vanity, jealousy, avarice, and infatuation, as a serpent leaves its outer slough. His intellect thus trained is able by the service of the preceptor and of the god to accurately understand the whole secret. Then he advances to the third stage called the stage of Detachment. He now firmly believes in the truth of the principles contained in the various sciences and spends his life in resting on a slab of stone and talking of philosophical matters or in wandering through hilly tracts pleasing to the mind. By doing holy actions he now gains a vision of Reality as it is, and is able to renounce all vague imaginings of the mind. When he reaches the fourth stage, he begins to look upon everything with equanimity. All duals are now at an end, the feeling of unity is strengthened, and he regards the

world as a dream. When the fifth stage is reached, the mind is dissolved like a small flake of autumnal cloud and the world-illusion ceases to be. Being internally illumined, the aspirant seems to be supremely delighted. His attention being turned inward, he appears to be in a state of sleep even though his mind seems to be apparently directed to outward things. He then gradually goes to the sixth stage which is characterised neither by being, nor by non-being, which is neither egoistic, nor non-egoistic and in which the meditating power is at a standstill. The man feels himself here to be one without a second, and is fearless. All knots are cut, all doubts are solved, the person attains to final emancipation even in this life, reaches Nirvana even while his life-flame is not extinguished, and stands motionless like the lamp in a picture. It is important to remember that while the first two stages were regarded as merely preparatory in a moral sense, the third, fourth, fifth and sixth stages are from the point of view of mystic psychology identified with the stages of wakefulness, dream, sleep, and the superconscious state respectively. In the seventh stage, the aspiring soul attains to bodiless absorption in Brahman. The only way in which one may characterise this stage is by calling it a state of infinite peace, but it is in fact beyond all description. The seven ethico-mystical stages in the Akshyupanishad put us in mind of the seven stages in the mystical moral philosophy of that mediaeval moralist, Bonaventura, who tells us that the mind has to pass through six previous stages before it can find the Sabbath of ecstasy in the seventh, where all intellectual operations being suspended, the soul enjoys an ineffable union with the God-head.

VI. OCCULTISM AND MYSTICISM

47. *Hathayoga and Rajayoga, Occultism and Mysticism.*—The moral aspirations of man, as may be evident from the description of the seven stages of spiritual development in our last section, find their final fulfilment in the mystical realisation of the Ultimate Ground of the Universe. Morality involves a duality and presupposes an incessant and regular fight against the principle of Evil, which is however eliminated or transcended in the intuitive and unitive life of a mystic. It may be noticed also that this mystical life is an endeavour to realise in practical life the highest intellectual positions reached in Metaphysics. Now the question arises—what is the way recommended by the philosophers of the New Upanishads for such a realisation? It may be seen that Yoga is supposed by them to be the only means for the realisation of Brahman, the ultimate Truth.

Yoga is described in many of the New Upanishads, for instance, in the Yogasikhopaniṣad, as being four-fold: Hathayoga, Mantrayoga, Layayoga and Rajayoga. The Mantra and Laya Yogas may be included in Rajayoga and we may say that only two main divisions of Yoga remain, namely, Hathayoga and Rajayoga. Both these aim at the attainment of Reality through mind-control, but they recommend different methods for its attainment. Hathayoga starts with the purification and control of the brain and the nervous system by such processes as Asanas, Bandhas and Mudras, and holds out before the initiate the attainment of such occult powers as clairvoyance and clair-audience. It supposes that the realisation of Brahman can be attained by rousing the divine power called Kundalini, situated in the triangular Muladhara plexus, by means of Pranayama which is an aid to the control of mind. But, in fact, Hathayoga alone has never enabled a man

to realise the mystic union with Brahman. On the other hand, Rajayoga is a practical study in the psychology of religion and concerns itself mainly with the spirit, as Hathayoga concerns itself mainly with the body. Here the novice starts with such moral preparation as the cultivation of virtues included under Yama and Niyama. The author of the Mahopanishad states that the control of the mind by dispassion is as difficult as the drinking of the sea or the uprooting of the Meru mountain. The spiritual aspirant finds the renunciation of all attachment to worldly pleasures as painful as the eating of burning coals. He gets himself initiated by a Guru who has himself realised Brahman and by the grace of the preceptor and by contemplation and unceasing meditation on Brahman he attains to complete absorption in the Godhead. While both these kinds of Yoga, namely Hathayoga and Rajayoga, are generally included under the title of Yoga, it is important to remember that some of the New Upanishads adopt a six-fold scheme, while others adopt the usual eight-fold scheme as their basis. The Nadabindu and the Yogachudamani Upanishads adopt the former scheme, while almost all the other New Upanishads, that treat of Yoga, adopt the eight-fold scheme. In the first scheme, Yama and Niyama are excluded, the Nadabindupanishad substituting Taraka for Asana. But as may be seen by the development of argument in this section, it is convenient to look at Yoga from two points of view, namely, from those of Hathayoga and Rajayoga and thus correspondingly to divide these six or eight elements into two convenient groups and treat them under the two different headings of Occultism and Mysticism. We may say that there is the same difference between Hathayoga and Rajayoga, as there is between Occultism and Mysticism. It is the endeavour of the Hathayogin to attain to Reality through the control of the nervous

system; but he unfortunately only ends where he ought to have begun. The Rajayogin, on the other hand, begins where the other ends, namely at mind-control through dispassion, and takes his flight in the regions of the spirit. Remembering this main difference in the points of view of Hathayoga and Rajayoga, we may say that those processes which are more or less physical in their nature, such as the Asana, the Bandha, the Mudra, and the Pranayama, and which aim at the purification and the control of the nervous system, and secure for man the occult powers such as those of clairvoyance and clairaudience, may be said to constitute Hathayoga; while all other processes which have a reference to spiritual activity proper, such as meditation, devotion, and communion with God may be included in the category of Rajayoga. We shall first consider the processes that come under Hathayoga as met with in the New Upanishads, and then proceed to discuss those which come under Rajayoga.

48. *Processes of Hathayoga.*—And first about Asanas. We are told in the Dhyanabindu Upanishad that there are as many Asanas as there are beings in this world.

(a) *The Asanas* :—The Trisikhibrahmana Upanishad mentions sixteen Asanas; the Darsanopanishad regards nine, and the Sandilyopanishad only eight as primary; while the Dhyanabindu Upanishad and the Yogakundali Upanishad mention respectively four and two Asanas as important. The Vajrasana of the Yogakundali Upanishad and the Chakrasana of the Varahopanishad deserve to be mentioned as they are not described in other Upanishads. The idea underlying the practice of Asanas or different bodily postures is that they are regarded as subserving the end of mental control by imposing a deliberate fixity upon the body and its limbs. It is thus that the Asanas come

to occupy such a prominent place in Hatha-yoga. The highest conception of an Asana according to Rajayoga would be that it ought to enable a man to sit long in the same bodily posture, without detriment to, or undue pressure upon, any of the organs of the body, so long as the spiritual meditation is being practised. But Hatha-yoga tries an artificial control of the body, and it was thus that the various Asanas were invented. We shall see how they are described in the New Upanishads and especially in the Trisikhibrahmana Upanishad, as it contains a description of the largest number of Asanas. The Svastika posture is described as one in which the sole of each foot is placed tightly between the thigh and the leg of the opposite side. The Gomukhasana consists in placing the ankle of the right foot on the left side of the back, and that of the left foot on the right side, the legs being crossed over each other. The Virasana is a peculiar posture formed by sitting on the hams, and placing each foot under the thigh and leg on the same side. The Yogasana is formed by sitting on the ankles in an inverted position and in such a way as to close the anus. The Padmasana is formed by placing the foot of each leg on the thigh of the other. The Baddha-padmasana is the Padmasana posture in which the toes of each foot are held fast by the hands in an inverted cross position, so that the toe of the right foot is held by the right hand and that of the left foot by the left. To form the Kukkutasana, one should first sit in the posture called Padmasana, then should pass the hands through the space between the thigh and the leg, and placing the palms of the hands firmly on the ground lift up the body as far as the elbows of the hands and keep it above the ground supported by the hands only. In this posture when one holds fast his neck by his forearms and stretches himself on the back like a tortoise he is said to be in the

Uttanakurmaka posture. The Dhanurasana is the posture in which the toes are held by the hands and one foot is drawn to the ear by the hand, so as to form the shape of a bow. The Simhasana is the posture in which the Sivani is pressed between the ankles placed in an inverted position, the palms of the hands with the fingers spread out, being made to rest on the knees, and the mouth being kept wide open, the eyes directed to the tip of the nose, and the tongue pulled out. In the posture called Bhadrasana the ankles are to be placed on the sides of the Sivani below the testicles, and the hind parts of the feet are to be firmly held by the hands. The posture called Muktasana is formed, as the author of the Darsanopanishad describes it, by placing the left ankle on the organ of generation, the right ankle being placed on the left. In the Mayurasana the palms of the hands are firmly placed on the ground and the elbows being placed on the sides of the navel, the body is kept balanced on the elbows, and the head and the legs are lifted till they are brought in a straight line with each other. The Matsyasana is the posture in which the right foot is placed at the hip-joint of the left thigh and its large toe held fast by the right hand, which is made to pass across the knee of the right leg, while the large toe of the left foot is held by the left hand from behind the back. The Siddhasana is the posture in which the anus is pressed by the heel of the left foot, while the right is placed firmly over the organ of generation and the body is kept in an erect position. In the Paschimottana Asana the legs are stretched flat on the ground, and the large toes are held fast by the forearms while the forehead is made to rest on the knees. In the Vajrasana the left ankle is placed down below the Kanda, while the right is placed above it and the body kept erect. In the Chakrasana the right thigh is placed on the left ankle and the left on the right, and the body

is kept straight. One more posture, Sirshasana, is described in the Yogatattvopaniṣad, where we are told that a person who stands on his head, with the feet raised upward, and practises this posture every day, gets his appetite increased to such an enormous extent that if he eats only a little quantity of food his digestive fire would burn up his body in a moment. But if he feeds himself rightly, all the wrinkles of the body and the grey hair would disappear in three months' time, and by practising rightly for three hours every day he would be able to conquer death.

(b) *The Bandhas* :—Now we pass on to the description of some other Hathayogic processes such as the Bandhas and the Mudras which are regarded as efficacious in rousing the Kundalini power. The account of the Bandhas given in the Dhyanabindu, Yogachudamani, and Yogatattva Upanishads is almost identical. There is only a passing reference to the Jalandhara and Uddiyana Bandhas in the Yogachudamani, while the Yogakundali and Yogasikha Upanishads contain a detailed description of the Bandhas, as also of their efficacy in rousing the Kundalini. The Bandhas described in the New Upanishads are primarily three: the Mulabandha, the Uddiyanabandha, and the Jalandharabandha. In the Mulabandha the anus is pressed by the heel placed against it and contracted, the downward moving breath is forced upward, and is united with the up-ward moving breath. This union of the two breaths is described as restoring even an old man to youth, by destroying the urine and ordure. Then the down-breath is forced upward till it reaches the sphere of internal fire, which, struck by the breath, has its flames blazed up and begins to burn with greater brilliancy. Great heat is produced in the body and the dormant Kundalini is roused like a serpent beaten with a stick, and it moves upward to the Brahma Nadi with a hissing sound as does the serpent into a hole. The

Uddiyanabandha is practised just after stopping the breath in the Paranayama process and before the breath is exhaled. By it the vital breath is made to fly into the Sushumna. One should sit in the posture called Vajrasana, and holding fast the feet by the hands, press the Kanda near the ankle. The stomach and the neck should be strained in the fashion described in the Paschimottana till the Prana goes to the joint of the stomach and gradually removes all disorder in the stomach. The Bandha is called Uddiyana after the birds which fly in the sky by its means without any fatigue. It is described as verily a lion to the elephant of death. Finally, the Jalandharabandha is practised just after the exhalation of breath. The process consists in contracting the neck so as not to allow the breath to enter. It is practised also by keeping the body in a particular posture; the breath is contracted from downward the neck and the Prana passes to the Brahma Nadi. This stirs Sarasvati which in its turn rouses the Kundalini. We are told in the Dhyanabindu Upanishad that this Bandha dries up the phlegmatic fluid in the body which is responsible for all sorts of diseases, and that it removes all sorts of pains in the neck. Thus all the three Bandhas are described as being useful in removing the various diseases of the human body, as also in rousing the Kundalini.

(c) *The Mudras*:—The Mudras constitute another feature of Hathayogic practice. They are described as being of five different kinds; the Mahamudra, the Khecharimudra, the Shanmukhimudra, the Chinmudra and the Sambhavamudra. We are told in the Yogachudamani Upanishad that the effect of Mahamudra consists in purifying the network of nerves, stirring the Chandra and Surya Nadis, and sucking up all the Rasas in the body. To form this Mudra, the breast should be pressed hard by the chin, and the anus by the left foot, while the foot of the right leg should be

held fast by the hands. One should fill up the sides of the body by the breath inhaled, and then breathe it out slowly. This should be practised equal times alternately by the Chandra and the Surya Nadis. This Mudra enables one to shake off all diseases, to digest any quantity of food, and even poison as if it were nectar. This Mudra is described in the Yogatattvopaniṣad as the Mahabandha, and we are told that when a man by means of this and the Jalandharabandha passes the breath through the Ida and Pingala to the Sushumna, he is said to practise the Mahavedha. The Mudra in which the tongue is turned backward and made to enter the cavity of the skull, while the eyes are directed to the midpoint of the brows is called Khecharimudra in the Yogatattvopaniṣad. The Yogachudamani and the Dhyānabindu Upaniṣads describe briefly the results achieved by practising this Mudra; but a detailed description of it we find in the second chapter of the Yogakundali Upaniṣad, which is wholly given to the description of the Khechari Vidya and Mudra. We are told there that the Khechari Vidya (knowledge of the way in which it is to be practised) is very rare, and that one who practises the Khechari is free from all diseases, and from sleep, hunger, thirst, and even death. We need not mention here the mantra that is to be repeated while practising the Khechari. We are told that the beginner should pull out the tongue and clean the back of it for seven days in the way prescribed by his preceptor. Then he should take a knife, sharp, soft, and pure like the leaf of the Snuhi tree, and should cut a small part, as small as a hair, of the vein in the back part of the tongue, and then smearing it with the powdered salt and other things, should draw it out. After a week, a part of the vein as small as a hair should again be cut off, and this should be repeated every week for a period of six months. By that time the

vein is completely destroyed. The tip of the tongue should be wrapped in a piece of cloth and the tongue should be drawn out slowly, just at the time and in the way prescribed. After a period of six months of practice, the tongue can be lifted up as far as the midpoint of the brow and up to the holes of the ears on both the sides. This practice should be continued for three years till the tongue can be drawn upward as far as the *Brahmarandhra*, downward up to the *Kantha Kupa* and as far as the part of the neck on both the sides. The tongue should be turned inward and pressed into the hole near the uvula; then it can enter the *Brahmadwara* in three years. Here a sort of churning action should be practised, or a mantra repeated instead of the churning process. We are told that after twelve years the initiate comes to see the whole universe in his body! The next important *Mudra* that deserves our attention is the *Shanmukhimudra*. We have it described in the *Trisikhibrahmana*, *Darsana*, and *Yogachudamani Upanishads*, while there is only a passing reference to it in other *Upanishads* e.g. the *Mandalabrahmana*. We are told that one should sit in the posture called *Svastika* and should shut up the ears by the thumbs, the eyes by the *Tarjani* fingers, the nostrils and the mouth by the remaining fingers. The down-moving breath should be forced upward and the breath should be suspended in the head until one feels delighted. This enables the breath to enter the *Brahmarandhra*. When it enters the *Brahmarandhra*, the man gains control over the mind, reaches the superconscious state and attains to likeness with *Brahman*. He is also described in the *Darsanopanishad* as being able to hear various sounds, such as those of a conch, or a stream, or the rumbling of a cloud. We are further told in this *Upanishad* how by this *Mudra* the *Kundalini* is roused, when the breath is inhaled and suspended in the middle of the

Muladhara, controlling all the while the seed of generation. Then follows the description of the Chinmaya Mudra in the Trisikhibrahmana Upanishad. There we are told that this Mudra is to be used while practising Pranayama. One should sit in any one of the postures described in a previous paragraph, and should keep the body erect, fix the eyes on the tip of the nose, keep the two rows of teeth separate from one another, and make the tongue enter the uvula. He should keep his mind steady and undisturbed; contract his neck a little, leave the hands resting as in the Yogamudra, and practise Pranayama in the way prescribed. The Sambhavi Mudra is explained in connection with the Taraka in the Mandalabrahmana Upanishad. We are told there that the Purva Taraka consists in the rise of light in between the brows, while the Uttara Taraka consists in the emergence of light in the uvula. Now when the eyes are fixed incessantly on both the internal and external objects of meditation one reaches what is called the Sambhavi Mudra, when the mind becomes absorbed in spontaneous delight.

(d) *The Vajroli, Amaroli and Sahajoli* :—We may mention here very briefly three very monstrous processes prescribed by Hathayoga. They are called Vajroli, Amaroli and Sahajoli. We are told in the Yogatattva Upanishad that Vajroli is the process in which a pot full of milk is taken, and the milk therein is drawn in by the generative organ by means of a tube, the milk being later thrown out. This process is practised for a number of times. Then we are told it should be practised at the time of conjugal union, when the seed is to be taken in along with that of the woman. This monstrous practice is also sanctioned by the Yogachudamani Upanishad and a religious colour given to it when we are told that the combination of Bindu and Raja in this process leads one to the Supreme Pada, this combination being effected by controlling the breath in the Surya and

Chandra Nadis. In the Yogatattvopaniṣad, again, we are told that in the process called Amaroli one is required to drink one's urine every day and snuff it in the nostrils and then perform the Vajroli process. When one is able to compass spontaneously both the processes, namely Vajroli and Amaroli without actually going through them, one is said to have attained to Sahajoli. The physiological value of these processes, we are told, consists in our being able to control the seed and preserve it for ever in the body. The seed is directed upward instead of downward, and utilised for the infinite betterment of the body. We are told in the Yogachudamani Upaniṣad that so long as there is the seed in the body, death cannot overtake a person. Thus the processes described above aim at securing physical immortality to the initiate by enabling him to preserve the seed in tact for ever in the body.

(e) *Pranayama*:—We next come to the consideration of Pranayama or the process of controlling the vital breath as prescribed by Hathayoga. The Amritanada Upaniṣad locates Prana in the heart, Apana in the organ of excretion, Samana in the navel, Udana in the throat, while Vyana it describes as pervading all parts of the body. Prana is again said to be red like a gem, Apana like a diamond, Samana like the milk of a cow, Udana faintly white, and Vyana of the colour of the rays of the sun. The efficacy of Pranayama, the Upaniṣads tell us, consists in purifying the body as well as the nervous system. It must be remembered, however, that the beginner is advised to go through all the processes of Pranayama under the direct supervision and guidance of a teacher who is well-versed in them. Otherwise, we are told, there is a likelihood of immense harm being done to the aspirant. Thus, the Yogachudamani Upaniṣad tells us that Pranayama does a man immense good if practised in the proper way;

but if wrongly practised, it works great mischief, bringing to the novice all sorts of diseases, which he could have easily avoided under proper supervision. As for the solitary place for practising these processes, we are told in the Darsanopanishad that a *matha* should be built on the top of a mountain, or on the bank of a river, or under the shade of a Bilva tree, or in the forest, or in any region that is pure and delightful. In the Yogakundali Upanishad we are told that the place should be a secluded one, and free from sand and other things; while the author of the Yogatattvopanishad adds that the monastery should have a small door and no windows, and that it should be kept pure by cleansing it every day with cow-dung, and white-washing it, and that it should be made fragrant by means of all sorts of perfumes and by burning Guggula. There, on a seat of Kusa grass, covered in turn by the skin of a deer and a cloth garment, the seat being neither too high nor too low, the beginner should sit in any one of the postures that he may find convenient, keeping his head, neck, and body steady and in a straight line. He should first worship God Vinayaka, the author of the Sandilyopanishad tells us, and bow to the God he may be devoted to, and directing his eyes to the tip of the nose, begin to practise Pranayama. He should stop the right nostril with the thumb of his right hand, and inhale slowly by the left nostril: this process of taking in the breath is known as Puraka. He should then stop the breath, letting it fill all the Nadis and the heart; this process is known as Kumbhaka, since the breath is here stored up in the body as does the water in an earthen pot. Then he should exhale very slowly the breath already stored up: this process is known as Rechaka. Almost all the New Upanishads that treat of Yoga mention these three stages in Pranayama. As regards the time limit for each stage, the New Upanishads tell us that the time for Kumbhaka should be twice as

much as that for Rechaka, and four times as much as that for Puraka. Thus we are told in the Trisikhibrahmana, Darsana, Yogachudamani and Sandilya Upanishads that Puraka should be continued for 16 matras, Kumbhaka for 64 matras, and Rechaka for 32 matras. Now, "matra" is defined by the Yogatattvopanishad as the time taken for turning the thumb round the knee in a way neither too slow nor too fast. Pranayama is to be practised four times a day—in the morning and evening, at midday and midnight. Some of the New Upanishads, for example the Darsanopanishad and the Sandilyopanishad, prescribe that the different parts of Om, namely A, U and M, representing respectively Gayatri, Savitri, and Sarasvati, should be made the object of meditation while going through the different processes described above. The Upanishads differ as regards the number of stages of Pranayama that is to be practised for the purification of the Nadis. Thus the Trisikhibrahmana and the Yogatattva Upanishads regard all the three processes afore-mentioned as necessary; while the Darsana, the Yogachudamani, and the Sandilya Upanishads consider only Puraka and Rechaka as sufficient to purify the Nadis. The Yogatattvopanishad mentions the external signs which show that the nervous system is purified. The initiate feels his body to be light and gets his digestive fire increased; his body becomes emaciated, but at the same time lustrous. The Yogachudamani and the Darsana Upanishads add that he becomes healthy and hears the mystic sound. The practice, we are told, should be continued till these signs are experienced. The Trisikhibrahmana and the Darsana Upanishads specially refer to the efficacy of Pranayama in removing all diseases. We are told that a man is able to cure any sort of disease by concentrating Prana on the part affected by the disease. Thus we are told that Prana concentrated

on the Kanda cures all diseases in the sides of the stomach; if concentrated on the eyes or the head it cures all diseases of the eye or head. Again, when the breath is inhaled by means of the tongue, the man gains mastery over speech in three months. We are also told in the Yoga Upanishads that Pranayama has moral efficacy in destroying all sins, and making a man refulgent, powerful and wise. It secures longevity, and by rousing the Kundalini, leads a man to Salvation.

We are told in the Yogakundali Upanishad that Kumbhaka is of two kinds: Sahita Kumbhaka and Kevala Kumbhaka. Sahita Kumbhaka is the Kumbhaka attained in the threefold process of Puraka, Kumbhaka and Rechaka, described above. Kevala Kumbhaka is the Kumbhaka attained without resort to the three-fold process. The first is again of four kinds, viz. Suryakumbhaka, Ujjaikumbhaka, Sitalikumbhaka, and Bhas-trakumbhaka. In the Suryakumbhaka the air outside is inhaled by the Surya Nadi, and being stopped in the way prescribed, is exhaled by the Chandra Nadi; this purifies the brain and destroys all diseases due to flatulence and worms. In the Ujjaikumbhaka the mouth is to be shut up and the air inhaled slowly by both the nostrils so as to produce a loud sound, till the lungs and the throat are filled with the breath. Then the breath is to be stopped as long as possible, and then exhaled by the Ida. This removes all kinds of diseases in the throat due to phlegm; increases appetite, removes the Nadijalodara, and renders the body holy. In the Sitalikumbhaka the air is to be inhaled by means of the tongue so as to produce a hissing sound, and being stopped as usual, is to be exhaled by both the nostrils: this, we are told, removes diseases of the spleen, consumption, fever, bile and thirst, and destroys all kinds of poison. In the Bhas-trakumbhaka one should shut the mouth, and by placing the thumb on the right nostril, exhale the breath

slowly with all force, and then inhale it in the same way till the breath reaches the head with a peculiar sound. Just as a blacksmith blows his bellow with force, similarly should the breath in the body be inhaled and exhaled slowly but forcibly. The process should be continued till the body becomes quite exhausted. It removes all diseases due to bile, phlegm, and flatulence; increases the somatic fire, and leads to happiness. It rouses the Kundalini, and cuts asunder the knots of the three qualities. The fourfold Kumbhaka described above should be practised only so long as one does not attain to the Kevala Kumbhaka. When that is attained, that is when a man is able to stop the breath for a number of hours without either inhalation or exhalation, nothing in the three worlds remains inaccessible to the aspirant, nothing for him is difficult to attain.

(f) *The Rousing of the Kundalini*:—The processes of Hathayoga described in previous paragraphs are all regarded as being useful in rousing the Kundalini. The process of rousing the Kundalini given in the Dhyanabindu and Yogachudamani Upanishads is almost identical. We are told there that the dormant and divine power of the Kundalini is awakened by means of breath, internal fire, and mind. The moral qualifications required for the rousing of the Kundalini are such virtues as those of celibacy and temperance. The Kundalini, assuming a shape as small as a needle, passes upward through the Sushumna. A person should sit in the Padmasana posture, and inhale and exhale incessantly, forcing up the Apana; he should unlock the door of absolution by the Kundalini, as a man opens the panels of a door by means of a key. The process of rousing the Kundalini is described in the Yogarajopaniṣad as consisting in a mesotropic equalisation of the anatomic and katabolic powers in the body. But the description of this process of rousing the Kundalini is given in greater detail

in the Yogakundali Upanishad, where we are told that by incessant and regular practice of Pranayama the mind becomes absorbed in the Sushumna, and the impurity of the body is purged away: the Yogin then directs perforce the down-breath (Apana) upward by the Mulabandha. This Apana passes upward along with fire to where the Prana is located, and then all the three run together to the circular Kundalini that is lying in a dormant or sleeping state. The Kundalini, when roused by the fire, and excited by the breaths, expands its body as far as the mouth of the Sushumna, and there, immediately cutting asunder the knot created by Rajas quality, pulsates like a flash of lightning, and passes straight upward to the Vishnu-knot that is situated in the heart. Thence it passes upward to the Rudra-knot in the plexus in between the brows, and snapping it asunder, comes to the sphere of the Moon in the sixteen-petalled Anahata plexus. There it dries up the fluid produced by the Moon, while the Sun is drying up the blood and the bile. When the Kundalini approaches the Indu plexus, there oozes forth an incessant great flow of nectar; and when the mind tastes this nectar, it turns away with indifference from the external pleasures, and the Yogin becomes absorbed in the supreme happiness of the Self.

(g) *The attainment of occult powers by the practice of Hathayoga*:—Many of the New Upanishads that treat of Yoga mention the various occult powers that are attained by the practice of Yoga. We are told in the Yogatattvopanishad that when a man first begins to practise Yoga, he gets an amount of perspiration by which the body should be thoroughly rubbed. Then gradually after further practice, his body begins to shake, though he may be sitting in an Asana. After further practice a sound like that of a frog is produced, and he begins to hop on the surface of the

earth though seated in Padmasana. After still further practice his body is lifted above the ground, and he is able to move even while seated in Padmasana. He then gets the power to work superhuman miracles, and is never troubled by the slightest sorrow. Further practice brings greater power still, and he can kill a tiger or a lion by a mere blow of the hand. He becomes as beautiful as Kandarpa, and all women are enamoured of him, and desire for union with him. But he should avoid union with women, and continue his practice, so that by keeping the seed in his body, he may render it fragrant. The author of the Yogatattvopaniṣad warns the practitioner not to exhibit the superhuman powers that he attains, such as those of clairvoyance, clairaudience, and the power to move to a distant place in a moment's time. He gains control over speech, that is, whatever he speaks comes out true; he can assume whatever shape he pleases, and can also disappear if he intends. He can turn into gold, iron and other metals by merely smearing them with his ordure and urine. By incessant practice he is able to fly in the sky. But the author of the Upaniṣad again warns the practitioner that these occult powers are a hindrance to the real attainment of Yoga and therefore a wise man should not be deceived by them. He should behave as if he were a fool, or an infatuated or a dumb person, and conceal his powers. No doubt, the disciples may request him to use his powers for the attainment of their ends; but if he once engages himself in the exhibition of his powers, he is sure to forget his practice. We are also told in the Saubhagyalakṣmi Upaniṣad that concentration on different objects of meditation in the different plexuses is of great efficacy to the Hatha-yogin for the attainment of various kinds of ends. Thus if he meditates in the Muladhara Chakra on a power of the form of fire, he gets all his desires

fulfilled. Meditation in the Svadhishthana Chakra on a Linga, red like the sprout of coral tree, enables him to attract the world towards him. Meditation in the Nabhi-chakra, which is crooked like a serpent's body and has five whirls, on the Kundalini, lustrous like a thousand rising suns, and flashing like a lightning, secures for him all Siddhis. Meditation on a lustrous Linga in the eight-petalled Manipura with its mouth turned down enables him to gain control over all people. Meditation in the Kanthachakra on the white Sushumna bestows on him the Siddhi of Anahata Nada. Meditation in the Taluchakra, where there is a stream of ambrosia, on a mere void, secures for the aspirant the annihilation of the mind-flow. Meditation in the plexus between the brows which is only as large as a thumb, on the eye of knowledge, burning like the flame of a fire, endows one with the power of Vaksiddhi. Meditation again in the Nirvanachakra or the Brahmarandhra on a flame of smoke gives salvation. Finally, meditation in the Akasachakra which has sixteen petals and has its mouth turned upward, on an anantropic power, seats one, as it were, on the top of a mountain and bestows fulfilment of all desires.

49. *Some general hints about Hathayoga and Rajayoga.*—Before passing to the consideration of Rajayoga, we may mention briefly some general hints which are applicable to both Hathayoga and Rajayoga alike. Thus the author of the Yogasikhopanishad exhorts us to stick to practice at all costs, since nothing can be attained without actual practice and work. Again, in the Amritanadopanishad we are told that the attainment of the end in Yoga varies directly as the earnestness and the zeal of the seeker. If he desires it intensely, he may attain to the highest fruit of Yoga, namely salvation, even in six months. He attains

knowledge in three months, vision in the fourth, becomes omniscient in the fifth, and undoubtedly reaches Kaivalya in the sixth. But there are a great number of difficulties which block the path of the aspiring Yogin, and against which he must be ever on his guard. Failure to perform the Asanas and Pranayama in the proper way suddenly gives rise to a number of diseases. There are also other difficulties: such as those of giving up the practice of Yoga, of doubt, of rashness, of idleness, and of sleep. Indifference, delusion, pleasure, and failure to attain the real secret of Yoga are said to be other difficulties that the wise person should avoid by forethought. We are also told in the Yogasikh-opanishad that a person, who, while practising Yoga, is overcome by death, is born again in a noble family; and on account of the merits stored in the previous birth, comes in contact with a good preceptor and by the mystic way known as the Paschima Marga, gains the fruit of Yoga in a very short time. Thus it is supposed that the spiritual efforts of man are immortal, and that there is a regular progress in Yoga throughout the different births.

50. *The transmutation of the Processes of Hathayoga in Rajayoga.*—It may be somewhat important to notice here how the processes described by Hathayoga are transmuted and used for a higher purpose in Rajayoga, which tries to give us a philosophical interpretation of them. Thus Asana is explained by the Tejobindu Upanishad as that mental condition in which one can meditate on Brahman unceasingly and with great ease. The best Asana, as the Trisikhi-brahmana Upanishad puts it, is the feeling of indifference for all things. “Mulabandha” is explained by the Tejobindu Upanishad as that which is at the basis of all the worlds, as also at the basis of the control of mind. In the same

strain we are told that erectness of the body prescribed by Hathayoga would be as meaningless as that of a withered tree, if it did not lead to absorption in Brahman. Sight has no value if only directed to the tip of the nose: it must enable one outside the sphere of contemplation to see the world filled with God, or in contemplation, to dissolve the distinction between the seeing, seer, and seen. Real Pranayama, we are told, is the annihilation of all mental operations by the experiencing of Brahman-hood in all things. Rechaka is the negation of worldly existence, and Puraka the identity of one's Self with Brahman; while Kumbhaka is the steadying of all mental operations in that belief. Pranayama practised otherwise is only a twisting of the nose. The Tri-sikhibrahmana Upanishad explains Pratyahara as the turning of the mind to internal things. The remaining three processes, Dharana, Dhyana and Samadhi, belong to Rajayoga proper and we shall discuss them later in some detail.

51. *The Path of the Bird and the Path of the Ant.*—The aim of Rajayoga being the practical communion with God, we must see how this is supposed to be of two kinds—one leading to the desired end catastrophically, and the other only progressively. We learn from the Varahopanishad that there are two eternal ways which lead a man to the attainment of Brahman—the one is called the way of Suka, and the other the way of Vamadeva; the first leading one to absolutism at once, while the other only gradually and through successive stages. Suka and Vamadeva had both attained to final emancipation: and there is no other way by which any man ever reached it. Those courageous persons who follow Suka immediately attain to salvation; while those who follow Vamadeva go through cycles of birth and death over and over again, but practise Yoga and

try to gain salvation by knowledge and actions full of devotion. Suka, we are told, stands for the great bird, while Vamadeva stands for the ant. The path of the one leads to a catastrophic attainment of absolution, while that of the other through progressive development only. In the terminology of Mysticism we may designate the one as the way of conversion, while the other as the way of gradual preparation. The passionless sages who follow the first path reach the supreme Pada either by direct apprehension, or by the help of revelation, or by meditation on the great vedantic truths, or else by Samkhya, or Yoga, or Samadhi in which the distinction between knowledge, knower, and known is at an end. But those who follow the second path have to practise with deliberate effort and have to overcome a number of difficulties due to Siddhis, and when they do not reach the end in this life, they are born once more in a noble family to practise Yoga again; and thus continuing their practice through a number of births in scorn of all difficulties they attain to absolution in the end. We may observe here that the path of Vamadeva, though difficult and strenuous, is the only path that can be followed by persons of ordinary capacity: while the path of Suka is open only to the chosen and blessed few.

52. *Importance of Guru in spiritual life.*—Initiation by a Guru constitutes the first important step in the way to communion with God. We are told in the Yogasikhopanishad that a novice should practise Yoga under the supervision of a Guru. The etymological meaning of the word "Guru" is explained by the author of the Advayatarakopanishad: the syllable 'Gu', we are told, stands for darkness or ignorance, while 'Ru' stands for its complete annihilation. One, therefore, who can completely destroy the darkness of ignorance is entitled to the name of a Guru. The author of

the same Upanishad further mentions the virtues that a Guru must necessarily have. He must have mastered the Vedas; must be devoted to god Vishnu; and be free from jealousy. He must be pure, must know Yoga and be well established in it, and should always practise it. He must be devoted to his preceptor, and have a knowledge of the Purusha. Such a person alone is a real Guru. The Brahmavidyopanishad mentions three kinds of Acharyas or preceptors: one who merely directs; one who instructs; and one who leads to salvation, the last being considered to be supreme. The first shows the path to the aspirant; the second instructs him to reach a particular goal; while the third imparts to him the knowledge of the Supreme Principle, which leads one to immortality. In the Yogakundali Upanishad we are told that Brahman is clearly apprehended only when explained by the preceptor. With the preceptor as helmsman, one can easily cross the ocean of worldly existence even in the smallest boat by the power of practice and earnestness of desire. We are told in the Yogasikhopanishad that the company of the Siddhas—those who have attained to the highest goal—is possible only if merit has been stored up. A person can become a Yogin only by the favour of a Siddha, and in no other way; only thus can the worldly existence be annihilated. The highest truths, we are further told, shine forth only for the high-souled man, who has the highest devotion for his Guru as for God. The dormant fire in the pieces of wood blazes up only when they are churned; similarly is the lamp of knowledge kindled only by dint of hard practice. The lamp does not send forth its light when it is pent up within an earthen jar; but it is only when that jar is broken that the lamp shines forth. Similarly does the knowledge of Brahman blaze forth when the jar of the body is shattered to pieces by the meaningful words of Guru. We are also told in the same

Upanishad that Guru is verily the gods Brahma, Vishnu, and Achyuta put together and that there is none in the three worlds who is superior to Guru. There is absolutely no difference between Guru and Isa: they are, in fact, one. A person therefore should worship his spiritual teacher, so that he may get spiritual knowledge as the fruit of his worship. One should never discuss with one's Guru the meaning of Advaita, but should experience one's spiritual identity with Guru. Such is the importance, according to the New Upanishads, of the spiritual teacher in the path of Self-realisation.

53. *Mantra Yoga and Laya Yoga*.—After the initiation of a man into the spiritual life by the preceptor, Mantra Yoga comes to have its proper significance. We have already remarked that Mantra Yoga and Laya Yoga may be included under Rajayoga. We are told in the Upanishads that Mantras, such as Pranava and Ajapa, are expressive of Brahman, and that meditation by the help of the Name of God is, as declared in the Kalisantaropanishad, sufficient to lead a man to final emancipation. But Mantra Yoga is only the beginning of the spiritual life. Laya Yoga requires us to keep our mind absorbed in God in all its states of consciousness. Laya, however, is proclaimed by the Yogatattvopaniṣad to be of infinite kinds, and the aspirant must wait until a suitable kind of mystical experience comes upon him to enable him to go through further stages of spiritual development, namely Dharana, Dhyana and Samadhi. Direct mystical experience is regarded by the author of the Maitreyyupaniṣad as absolutely necessary and as the *sine qua non* of spiritual development, and the delight that intellectual fools take in Brahman without such experience is declared by him to be as vain as the enjoyment of the reflection of the fruit of a tree in water. Of all these mystical experiences, that of Light and Sound is regarded by

the New Upanishads as very important; and we shall therefore consider it briefly before we pass on to the description of the processes of Dharana, Dhyana and Samadhi, which complete the process of Self-realisation.

54. *Mystical Light*.—First, about mystical light: a tolerably detailed account of the various kinds of mystical light is given by the author of the Mandalabrahmana Upanishad, who seems to have had a mystical experience of a very high order. This Upanishad is evidently one of the most important of the Neo-Upanishads. Here we are told that the mystic is able to see a mountain of light in the middle of his brows when he concentrates his mind during the process of meditation on God, and that it is called the Taraka Brahman. When the mind is internally fixed on the hissing sound, heard when the ears are closed, one concomitantly sees a blue light in the middle of his eyes. In the first stages of spiritual experience a man is said to see different lustrous things such as a crystal, smoke, stars, fire-flies, lamps, glittering eyes, shining gold, and lights of the various kinds of precious jewels. These are only lamp-posts on the pathway to God. We are also told in the same Upanishad that there appears before the mystic's eyes first a kind of star, then a mirror made of diamonds, then the disc of the full moon, then a disc of jewels, then the disc of the midday sun and finally, a sphere of fire-flames—all these successively presenting themselves to the mystic's view. Our author also narrates an alternative experience, namely that first there is seen a sphere of fire, then above it the disc of the sun, and in the middle of this the disc of the moon, full of ambrosia. In the middle of the lunar disc is seen the full orb of the light of Brahman, which is dazzling white, like a flash of lightning. When a man directs his eyes to the tip of his nose and meditates on Taraka Brahman, he sees a panorama

of colours. He sees a sky filled with blue light, with a dark-green colour, and blood-red colour, a brilliant yellow, and ordinary yellow colour respectively at a distance of four, six, eight, ten and twelve *angulas* or inches. When such a person lifts up the eyes from the tip of his nose to look at the sky, there are again presented to his eyes rays of variegated light, and his sight becomes steady thereon. When he sees light above his head, covering some twelve *angulas*, he becomes immortal. We are also told that the aspirant sees variegated colours of radiant morning sky, the ineffable light of the sun, the mellow light of the moon, and the picturesque curling flames of fire, and yet again he enjoys the sight of a sky that is without all these lights. After further practice, he sees a sky that is changeless and qualityless. This further changes into the most charming light of the shining stars, driving away all pitchy darkness. It again assumes the form of the Mahakasa, infinite expanse, blazing with world-destroying fire. It then becomes Tat-tvakasa shining with supreme light. Finally, it becomes the Suryakasa refulgent with billions of suns put together. The mystic's mind becomes absorbed in these lights during his spiritual practices.

55. *Mystical Sound*.—Next about the mystic sound and its manifold importance. We shall first discuss its various kinds, and then go on to describe its physiological, moral, and spiritual effects on the mind of the practitioner. The mystical sound is described in the Yogasikhopanishad as being supreme and imperishable in its nature, and in fact it is the Logos (Sabda Brahman) itself. Absorption in the mystic sound is declared to be the only means of atonement. This is what the Pasupatabrahma Upanishad calls "real sacrifice". The mystic sound is declared by the DhyanaBindu Upanishad to proceed from the spinal chord

in the vertebral column. It is said to be as continuous as the incessant dropping of oil, and as loud as the ringing of a bell. It does not proceed from speech, and is supposed to come at the beginning of Pranava. It is supposed to be of various kinds. The Hamsopanishad mentions ten kinds of mystic sound. The first is designated as Chini, the second as Chinchini, the third is like the sound of a bell, the fourth resembles that of the conch, the fifth is like the sound of the stringed musical instruments, the sixth seems like the sound produced from a pair of Tablas (cymbals), the seventh is like the sweet note of the flute, the eighth like the sound of a large drum, the ninth resembles that of the Mridanga, and finally, the tenth is like the rumbling of the clouds. We are told in the Dhyana-bindu Upanishad that the mystic sound resembles the clarion note of a peacock. The Nadabindu Upanishad adds that in the first stage of the Yogic practice one hears various kinds of sounds, which first increase in intensity, but which, after further practice, go on becoming more and more subtle. Some further varieties of mystical sounds are described in this Upanishad, for instance, the roaring noise produced by the waves of the ocean, or the milder and more attractive sound of a fountain; the shrill sounds of the Mardala, and Kahala (both of these being musical instruments). In the end, this Upanishad declares, comes the Kinkini, i.e. notes of a flute or a lute, or finally, one resembling the hum of bees. We are further told in this Upanishad that one should concentrate one's attention on the subtler notes, or keep it diverting from the loud ones to the subtler and from the subtler to the loud again; this prevents the irradiation of the energies of the mind. The Hamsopanishad describes the various physiological effects of the mystic sounds. When a man hears the first sound he feels a thrilling sensation passing through the whole body; the second makes him think as if his limbs are being torn

away from the body; the third produces profuse perspiration all over his body; the fourth makes him feel as if his head is incessantly shaking; the fifth makes the palate feel as if it were dropping from the mouth; the sixth enables the mystic to taste the ambrosia oozing from the roof of the mouth; the seventh bestows on him the knowledge of secret things; the eighth gains for him the supreme speech—Para Vacha—from which all ordinary speech proceeds; the ninth endows him with an invisible subtle body and with a divine, pure vision; finally, the tenth, makes him Brahman incarnate. The psychological effects of the mystic sound are equally remarkable. It is efficacious in controlling the mind. In this connection we are told in the Nadabindu Upanishad that the mind is rendered steady by the mystical sound that it happens to hear, and then it becomes absorbed in it. While listening to the mystical sound, the mind forgets all external things, and becomes one with the spirit, as water does when it is mixed with milk. One should therefore always hear the mystical sound, which enables him to transcend his usual, normal consciousness. The mind that is strongly attached to the mystic sound, ceases to aspire after the objects of sense, as a bee actually tasting honey ceases to desire for the mere fragrance of flowers. This great internal serpent of the mind is described as giving up all its restiveness as soon as it hears the mystic sound, being chained by the fragrance (charm) of that sound. It forgets the world, becomes absolutely absorbed, and ceases to wander anywhere else. The mystic sound is again compared to a sharp goad which controls the furious elephant in the form of mind, which wanders through the gardens of worldly pleasures. Finally, the mystical sound is described as a net which is able to catch the mind within itself, and put an end to all its vagrant soarings. The spiritual efficacy of the mystic sound is described in the Dhyana-bindu Upanishad

as consisting in its power to lead the aspirant to the realisation of the Atman. When a man hears the mystical sound, resembling the shrill note of a peacock, he sees the Atman in the ventricle of his brain, shining like the sun in the sky, and his mind becomes united to Him. The Nadabindu Upanishad tells us that a Yogin who follows the mystic sound gains super-consciousness and bodiless absorption into the Absolute (Brahman). But on the other hand, it also suggests that the Brahman is beyond the mystical sound, being of the nature of Supreme Silence. So long as the sound is there, says the Upanishad, the mind exists; but as soon as the sound ceases to be, the mind is also annihilated. Silence is the supreme state in which the mind is finally extinguished.

56. *Dharana*.—We now turn to the consideration of Dharana as described in the New Upanishads. First, we are told in some of these Upanishads, as for example in the Trisikhibrahmana and Darsana Upanishads, that Dharana consists in retaining the external five elements in the five elements within the body; thus the ether without is to be held in the ether within, the external fire in the fire within the body, and so on with air, water, and earth. The Sandilyopanishad contains the same account of Dharana, with the addition that corresponding deities with particular forms are also to be retained along with the elements. This is of course a crude conception of Dharana. A higher conception is reached in the Mandalabrahmana Upanishad where we are told that Dharana consists in establishing the mind in the Supreme Spirit, by first turning it away from the objects of sensual pleasure. The Trisikhibrahmana and Darsana Upanishads contain also a similar conception of Dharana, along with the crude one mentioned above. Thus we are told in the former Upanishad that Dharana

consists in rendering the mind steady; while in the latter Upanishad it is described as consisting in the application of the mind to the contemplation of the person, by withdrawing it from other objects. Dharana, according to the Amritanadopanishad, is the establishment of the individual mind in the Atman. We are told in the Yogatattvopani-
 shad, again, that real Dharana consists in the regarding as Atman all that one sees with one's eyes, or tastes with one's tongue, or touches with one's skin. In the Tejobindu Upanishad we are told that the highest kind of Dharana consists in seeing and finally retaining the Brahman within the mind, irrespective of where the mind may wander. Dharana results, as the Yogachudamani Upanishad tells us, in endowing the mind with courage, and leading it to the supreme Spirit.

57. *Dhyana*.—After Dharana comes Dhyana. Dhyana is explained in the Mandalabrahmana Upanishad as bringing one's whole body in tune with the supreme Spirit. According to the Trisikhibrahmana Upanishad it consists in the constant contemplation that nothing exists beside the one supreme Spirit. It is, as the Tejobindu Upanishad puts it, the state of mind when one actually experiences oneself to be the supreme Brahman. In the Sandilyopanishad we are told that Dhyana is of two kinds—Saguna Dhyana or meditation on God in some form or other, and Nirguna Dhyana or meditation on the characterless Brahman. Saguna Dhyana is further described in the Trisikhibrahmana Upanishad where we are told that one should meditate on Adhokshaja, lustrous like a thousand suns and dwelling in the lotus of the heart; that one should meditate on the infinite Being with innumerable faces, and innumerable hands, holding various weapons, with eyes everywhere, eyes dilated and brilliant as thousands of suns. Meditation on Brahman

with attributes is described in the Darsanopanishad where we are asked to meditate on the great Isvara, who is the supreme Brahman, and the supreme truth; who has an unusual number of eyes, and is omnipresent. The Dhyana-bindu Upanishad, on the other hand, tells us that God Vasudeva or the great Vishnu should be made the object of contemplation. The heart is there described as an eight-petalled lotus in the middle of which is the sun, in the middle of which again is the moon. Fire is in the middle of the moon, while a great light resides in the middle of this fire. In the middle of that light is a seat made of various jewels, upon which is seated the imperishable god Vasudeva, pure white as crystal and lustrous as a thousand moons. When the mind is absorbed in meditation on Him, one attains to the highest Pada of Vishnu. Meditation on a Murti, idol of God in some form, is however considered by the author of the Maitreyyupanishad as being inferior, and therefore a positive hindrance to the spiritual development of the aspirant. Hence internal worship of one's Self as Siva is prescribed in that Upanishad. The Bhavanopanishad and the Atmapujopanishad describe the kind of worship that a mystic should perform. There is a great deal of ideological similarity between the descriptions in these Upanishads; but we select here the description in the Atmapuja Upanishad as it is much clearer. We are told in this Upanishad that a Rajayogin should worship the Self with non-action as Avahana, steady knowledge as Asana, super-consciousness as Padya, eternal mindlessness as Arghya, extinction of the visible as Gandha, spiritual light as Pushpa, the sun as Dipa, motionlessness as Pradakshina, identity of subject and object as Namaskara, praise of God as Mauna, and an unbroken contentment as Visarjana. This is a sort of a Sguna-Nirguna Dhyana from which the transition to Nirguna Dhyana is not much removed. Nirguna Dhyana is far

described in the Trisikhibrahmana, Darsana and Yogakundali Upanishads. We are told in the Trisikhibrahmana Upanishad that a Yogin, who meditates on pure Brahman—the spiritual light which is imperishable, supreme, and infinite, all-powerful, and full of bliss, which resembles a lamp undisturbed by wind, and is lustrous like an exceedingly precious gem—most easily attains to final emancipation. In the Darsanopanishad we are asked to meditate on Atman as verily the infinite Brahman, full of bliss, full of knowledge, and one without a second; immeasurable and beyond all elements. Finally, the Yogakundali Upanishad tells us that we should concentrate our attention on the Atman within, who is like a lamp within a jar; that we should meditate on him as being of the size of a thumb, shining brilliantly like the flame of a fire without smoke, immanent, supreme, and unchangeable. The outcome of all these accounts of Nirguna Dhyana is that it tries to substitute the supra-sensible and even supra-intelligible Atman as the object of meditation instead of the sensuous or intellectual image of Saguna Dhyana.

58. *Samadhi*.—We now come to the description of the last stage of Yoga, namely Samadhi, or at-one-ment. It is defined by the Mandalabrahmana Upanishad as the forgetting even of the act of contemplation; while the Yoga-bindu Upanishad describes it as that which enables one to regard everything with equanimity. According to the Tejobindu Upanishad, Samadhi lies in the forgetting of mental operations as when one feels that he is himself of the nature of Brahman. According to the Varahopanishad, Samadhi is the unity of mind and Atman through Yoga, as of salt and water, when the salt is thrown into the water; while the Sandilyopanishad considers it to consist in the unity of the individual Self and the Supreme Self, and adds

that it is without distinction of subject, object, and subject-object relation, and is of the nature of supreme bliss. Samadhi, according to the Darsanopanishad, is the rise of unitive consciousness of the Individual Self with the Supreme Spirit: it is the firm belief that one is not the body, nor Prana, nor the senses, nor mind, but the eternal witness. The Saubhagyalakshmi Upanishad also contains a somewhat detailed discussion of the subject, where it is said that Samadhi is the unification of the two essences, and is marked by the absence of light, mind and intellect, and is nothing but the All-Void. In the Sarasvatirahasya Upanishad, Samadhi is described as being of two kinds: Savikalpa, which involves a distinction between subject and object; and Nirvikalpa, which involves no separate consciousness of either subject, or object, or subject-object relation, or even of self-consciousness. Savikalpa Samadhi is again of two kinds, as it is marked by the consciousness of the Self as being one without a second, self-refulgent and unattached, and as Truth, Knowledge, and Bliss. This consciousness is swept away in the Nirvikalpa Samadhi by the Rasa of Self-realisation, and one becomes internally and externally motionless as a lamp undisturbed by wind. A third kind of Samadhi is also mentioned in this Upanishad, together with a hint that Samadhi, on the whole, may be of six different kinds. But this is all irrelevant for our purposes, as the principle of dichotomy exhausts the division of Samadhi into two kinds only, namely, Savikalpa and Nirvikalpa, and it is needless on our part to make any discussion of the other fanciful kinds of Samadhi mentioned in the Upanishad. Finally, in the Kshurikopanishad we are told that in Samadhi a man escapes from worldly existence just as a swan may escape from its mortal snares and fly freely in the sky; or by a change of metaphor, like a lamp come to the point of extinguishment, a man in blissful condition burns all his

actions and attains to complete extinction. This last kind of Samadhi, however, is of the nature of annihilation; but we do not stop here to consider whether the supreme state of consciousness could be only a negative one as in Buddhistic philosophy, or must, by the necessity of logic, be a positive one, and therefore be regarded as "absorption" instead of "extinction".

59. *A mystic's post-ecstatic Monologue.*—Finally, we may give a brief account according to the New Upanishads, of the experience of a mystic when he comes out of Samadhi in which he has enjoyed communion with God. This experience forms the common property of most of the New Upanishads which merely repeat the same thing in different terms. A detailed description of this post-ecstatic experience is found in the Tejobindu, Brahmavidya, Atma-bodha, Brahma, Sarva, Kundika, Maitreyi and Kaivalya Upanishads. We may proceed to give the account found in all these Upanishads together in terms of the experient himself: "I am not the body", he says, "and therefore there can be no birth and death to me. I am not Prana, and therefore there can be no hunger and thirst to me. I am not Chitta and therefore I can have no grief and infatuation. Again, I am not the agent, and therefore there can be no bondage or freedom to me. I am without the six Kosas, without affections, feelings and desires. I am beyond all feelings of respect and disregard, existence and non-existence, and all distinctions vanish in me. I resort to nothing, and things beautiful and ugly do not exist for me. I am above all colours, signs and symbols. I am incomprehensible, invisible, and inconceivable. I am above all names and forms, and beyond time and space. I am the object of worship for the Vedas, and of investigation and determination for the

Sciences. I reside in Chitta, I am thought incarnate, and yet beyond them both. I am changeless, qualityless and desireless. I am without any parts, without any stains and blames. I have no beginning or middle or end; I am unattached, and without any limitations. I have destroyed illusion and I am all-perfect. I am ageless and immortal, self-refulgent and self-existent. I am one without a second. I am the creator, protector, and destroyer of the worlds. I am the Lord and Governor of all, the great poet, and the supervisor of all actions. I favour all persons and am the sole object of love for all. I am the eye of eye, the all-seer with eyes everywhere, the witness of darkness and yet beyond the reach of darkness. I am divine, eternal and immoveable. I am the internal Self of all, dwelling in the hearts of all. I am supreme of all, very ancient and ever-abiding. I am lustrous, bright, and most beautiful of all. I am omniscient and omni-present, and immanent in the universe, as sugar in the sugar-cane; and yet I am greater than the universe. I am the quintessence of all existence; I am to the world what oil is to the seed, or butter to butter-milk, or fragrance to flower. I am pure knowledge, and the highest joy, and peace incarnate. I am ever free and perfect, the supreme Spirit, and verily the Brahman which is Existence, Consciousness and Bliss. All creation, including the insignificant worm as well as Brahma, exists in me, as waves on the face of the sea; and yet I desire for no object, just as the sea does not desire for water in the waves. I am the informer and witness of the body, and continue even when the body perishes, as does the sun when the jar, which he makes visible, is destroyed. I am beyond good and evil, and transcend all the injunctions of duty. I am subtler than the subtle, and greater

than the great; I am the manifold world, the primal principle, the golden Purusha, the god Siva incarnate. I am without hands and feet, possess inconceivable powers, see without eyes, and hear without ears. I know myself, and there can be no knower of me. I am the King of the spiritual world. I sit on the pedestal of the Self. I think of nothing but my own Thoughts."

APPENDIX

Names of the Upanishads

1. Adhyatma.	41. Katyayana.	74. Ramottarata-
2. Advaita.	42. Katharudra.	pini.
3. Advayataraka.	43. Krishna.	75. Rudrahridaya.
4. Aikakshara.	44. Kshurika.	76. Rudraksha-
5. Akshamalika.	45. Kundika.	jabala.
6. Akshi.	46. Mahavakya-	77. Samnyasa.
7. Amritabindu.	vivarana.	78. Sandilya.
8. Amritanada.	47. Mahavakya.	79. Sarabha.
9. Annapurna.	48. Maha.	80. Sarasvati-
10. Aruneyi.	49. Maitreya.	rahasya.
11. Atharvasikha.	50. Maitreyi.	81. Sariraka.
12. Atharvasira.	51. Mandala-	82. Sarva.
13. Atmabodha.	brahmana.	83. Sathyayaniya.
14. Atmapuja.	52. Mantrika.	84. Saubhagya-
15. Atma.	53. Mudgala.	lakshmi.
16. Avadhuta.	54. Muktika.	85. Savitri.
17. Avyakta.	55. Nadabindu.	86. Sita.
18. Bahvricha.	56. Naradapari-	87. Siva.
19. Bhasmajabala.	vrajaka.	88. Skanda.
20. Bhavana.	57. Narayana.	89. Srividyamnaya.
21. Bhikshuka.	58. Narayana. No. 2	90. Subala.
22. Brahmavidya.	59. Nilarudra.	91. Sukarahasya.
23. Brahma.	60. Niralamba.	92. Sumukhi.
24. Brihajjabala.	61. Nirvana.	93. Surya.
25. Chakra.	62. Nrisimha-	94. Svasamvedya.
26. Dakshinamurti.	purvatapini.	95. Tejobindu.
27. Darsana.	63. Nrisimhot-	96. Tripadvibhuti-
28. Devi.	taratapini.	mahanarayana.
29. Dhyanabindu.	64. Paingala.	97. Tripuratapini.
30. Ganapati.	65. Panchabrahma.	98. Trisikhi-
31. Garbha.	66. Parabrahma.	brahmana.
32. Gopalapurvata-	67. Paramahamsa-	99. Turiyatita.
pini.	parivrajaka.	100. Vajrasuchika.
33. Gopalottarata-	68. Paramahamsa.	101. Varaha.
pini.	69. Pasupata-	102. Vasudeva.
34. Guhyakali.	brahma.	103. Yajnavalkya.
35. Hamsa.	70. Pinda.	104. Yogachudamani
36. Jabala.	71. Pranagnihotra.	105. Yogakundali.
37. Jabali.	72. Ramapurvata-	106. Yogaraja.
38. Kaivalya.	pini.	107. Yogasikha.
39. Kalagnirudra.	73. Ramarahasya.	108. Yogatattva.
40. Kalisantarana.		

NAMES OF OLD UPANISHADS

- | | |
|--------------|--------------------|
| 1. ISA | 7. TAITTIRIYA |
| 2. KENA | 8. AITAREYA |
| 3. KATHA | 9. CHANDOGYA |
| 4. PRASNA | 10. BRIHADARANYAKA |
| 5. MUNDAKA | 11. SVETASVATARA |
| 6. MANDUKYA | 12. KAUSHITAKI |
| 13. MAITREYA | |

N.B.—A detailed, expository and critical Bibliography of these Upanishads is given in Dr. R. D. Ranade's *Constructive Survey of the Upanishadic Philosophy*.

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